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IS AMERICA A CHRISTIAN NATION?

The United States Spends \$25,000,000 a Year for Its Navy and \$9,090,000 for Foreign Missions—or Promoting Peace on Earth

DAVID STARR JORDAN, PRESIDENT LELAND STANFORD UNIVERSITY.

AS teachers of private and to some extent of public morals, what shall we say to the gigantic parade on the Hudson of miles on miles of war vessels on their way from the tax bureau to the junk-shop?

Let us look on this mighty array of ships, splendidly equipped and manned by able and worthy men, the whole never to be needed and never under any conceivable circumstances to be other than a burden and a danger to the nation which displays it.

We are told that a purpose of this pageant of the ships is to "popularize the navy." This may mean to get us used to it and to paying for it, which is the chief function of the people in these great affairs. Or it may mean to work upon the public imagination so that we may fill the vacancies in the corps of sailors and marines who "glare" at us "through their absences."

By all means let us popularize the navy. It is our navy. We have paid for it, and it is for the people to do what they please with it. "For, after all, this is the people's country." And perhaps we could bring it nearer to our hearts and thoughts if we should paint on the white side of each ship its cost in taxes, in the blood and sweat of workmen, in the anguish of "the Man Lowest Down."

There is the good ship North Dakota, for example. Her cost is almost exactly the year's earnings of the prosperous state for which she is named. As to the fine Dreadnoughts who fear nothing while the nation is in its senses and in war nothing but a torpedo boat or an aero bomb, it would please the workman to know that his wages for 20,000 years would purchase a ship of this kind, and that the wages of 1,600 of his fellows each year would keep it trim and afloat. As the procession moves by, he will see ships that have cost as much as Cornell or Yale or Princeton or Wisconsin, and almost as much as Harvard or Columbia. And on the flag-ship at the end, figures might be summed up, the whole costing as much as an American workman would earn perhaps in two million years, a European workman in four millions and an Asiatic in eight millions, as much, let us say, as all the churches, ministers and priests in the Christian world have cost in half a century. These fig-

ures may be not all correct. It would require an expert statistician to make them so. But it would be worth while.

If all this is needed to ensure the peace it endangers, by all means let us have it. There is no cost we cannot afford to pay if honorable peace is at stake. But let us be convinced that peace is really at stake, and that this is the means to secure it. There are some who think that Christian fellowship, the demands of commerce and a civil tongue in the foreign offices do more for a nation's peace than any show of force.

"Man," observes Bernard Shaw, "is the only animal that esteems itself rich in proportion to the number and voracity of its parasites."

What shall we say as to "free ships" and the Panama Canal? If our nation has agreed to treat all ships alike, including our own, let us stand by our agreement. Of violation of treaties, we have been more than once accused. If we know what we have promised, let us stand by it, even though it seems strange that we cannot "throw our money to the birds," while every other nation is free to do it.

But why "throw our money to the birds?" Do "the birds" require it or appreciate it? What claim have coastwise steamships of the United States to use our canal at the expense of the American people? But these are "our ships" we say. Since when have they become "our ships?" Have the New York and London capitalists who owned them ever turned them over to us? Have they ever agreed to divide their profits with those who make great profits possible? The great enemy of democracy is privilege. To grant a concession of any sort having money value without a corresponding return is "privilege." The granting of privilege in the past is the source of most of the great body of political evils from which the civilized world suffers today.

While declaiming against privilege, even while exalting its curtailment as the greatest of national issues today, we start new privilege without hesitation. We throw into the hands of an unknown group of men certain to become, sooner or later, a shipping trust, a vast, unknown and increasing sum of money extorted by indirect taxation from the people of this country. No accounting is asked from

150 Daily Bible Reading Selections sent for 4 cents in stamps, for distribution among your members.
F. M. Barton, Cleveland, Ohio

them; no return for our generosity. We give them yearly, to begin with, as much as an American laborer can earn in 12,000 years; in other words, we place at their service and at our expense 12,000 of our workmen. From our tax-roll we pass over to them the payments each year of 30,000 families. And all because these are "our ships." "Our ships;" we have here the primal fallacy of privilege, a fallacy dominant the world over, and which is the leading agent in the impending bankruptcy of this spendthrift world.

In Europe and America taxes have doubled in the last 15 years, and half of this extra tax has gone to build up "our ships," "our bankers," "our commerce," "our manufactures," "our promoters," "our defense" in nation after nation, while the "man lowest down," who bears the brunt of these taxes, is never called on to share its benefits. The ships that bear our flag in order to go through our canal at our expense are not "our ships." By the very fact of free tolls, we know them for the ships of our enemy, for the arch-enemy of democracy is privilege.

What shall we say, as lovers of peace, in face of the Balkan war? Is it true that while Serbs are Serbs, and Greeks are Greeks, and Turks are Turks, "it needs that offense must come?" Is it not true that while Turks rule aliens for the money to be extorted there can be no peace between them and their subjects or their neighbors?

It is not necessary for us to answer these questions. They belong to history rather than to morals. The progress of events will take our answer from our lips. The problem comes to us too late for any act of ours to be effective. The stage was set, the actors chosen long before our day and generation. Our part is to strive for peace, first to do away with causes for war, second to lead people to look for war as **the last and not the first** remedy for national wrongs or national disagreements. "Most wars have their origin in the evil passions of men," and no war could take place if both sides were sincerely desirous of honorable peace.

No doubt, the Balkan situation could have been controlled for peace by the "concert of powers" in Europe, were it not that no such concert exists. The instruments are out of tune and time. So long as foreign offices are alike controlled by the interests of great exploiting and competing corporations, they can never stand for good morals and good order. If they could, the Turkish rule of violence would have ceased long ago.

Those who fight against war cannot expect to do away with it in a year or a century, especially when it is urged on by five hundred years of crime and discord. The roots of the Balkan struggle lie back in the middle ages, and along medieval lines the fight is likely to be conducted. "The right to rule without the duty to protect" has been the bane of all oriental imperialism. Meanwhile our own task is to help to modernize the life of the world, to raise, through democracy, the estimate of the value of men's lives, to continue through our day, the enduring revolt of civili-

zation against "obsolete forms of servitude, tyranny and waste."

The immediate purpose of the Peace Movement is, through public opinion and through international law, to exalt order above violence and to take war out of the foreground of the "international mind" in the event of disputes between races and nations. No movement forward can succeed all at once. Evil habit and false education have left the idea of war and glory too deeply ingrained. Men, law-abiding and patient, willing to hear both sides, have never yet been in the majority. Yet their influence steadily grows in weight. The influence of science and arts, of international fellowship, of common business interests, small business as well as great, are leading the people of the world to better and better understanding. Left alone civilized peoples would never make war. They have no outside grievances they wish to submit to the arbitrament of wholesale murder. To make them prepare for war they must be scared, not led. Were it not for the exaggeration by interested parties of trade jealousies and diplomatic intrigues, few peoples would ever think of going to war. The workmen of Europe suffer from tax-exhaustion. The fear of war is kept before them to divert them from their own sad plight. This diversion leaves their plight still the sadder.

The bread riot in all its phases is the sign of over-taxation, of governmental disregard of the lives and earnings of the common man. Anarchism is the expression the idle and reckless give to the feelings of those who are still law-abiding.

The Peace Movement must stand oppression and waste. It must do its part in removing grievances, national and international. It must give its council in favor of peace and order, and it must help to educate men to believe that the nation which guarantees to its young men personal justice and personal opportunity has a greater glory than that one which sends forth its youth to slaughter.

What shall we say to the demand on the part of army experts for the "establishment of three large mobile forces" for the defense of the Pacific Coast, one at Seattle, one at San Francisco and one near Los Angeles? General Leonard Wood is quoted as saying at Berkeley recently, "We are prepared to cope with the situation so far as the bombardment of cities and towns is concerned, but we are not prepared to protect our people from the landing of a hostile force beyond the reach of our coast artillery. The seacoast defense is useless without a mobile army. Now, how are we to get men for this army? At present there are approximately between 130,000 and 140,000 men in the various stations of the army service in the United States. We have need of 450,000 more. It is imperative that a reserve be established, as we wish to train the citizen to defend his country in case of war."

Elsewhere we are told that if a large oriental army should without warning sail to our coasts, we should be helpless without these three great forces. And again, it is proposed, in the press at least, to garrison Hawaii with 12,000 men, to hold its new and costly fortifications. Another general of the army soberly asserts that there are 35,000 Japanese ex-soldiers in Hawaii, all ready to rise at a signal from the government at home.

What shall we say to all this? Certainly nothing complimentary to the intelligence of patriotism or the financial ability of our military experts. Taking the last first: It is not true that there are 35,000, or any other number worth considering, of Japanese ex-soldiers in Hawaii. If there were, it would signify nothing, as they have neither money nor arms nor officers, nor any understanding with the Japanese government. They are late rice-field hands, now laborers on the sugar plantations. Beyond a governor's bodyguard of a dozen or a hundred soldiers, there is no more visible need for a garrison at Honolulu than there is at Kokomo or Kalamazoo. The average American soldier costs for wages and keep \$1,910 per year. For a garrison of 12,000 men this would amount to \$22,920,000 per year. If we have nothing more important than to hold Hawaii for our army to do, better send them home to engage in profitable labor. There are about 15,000 white people on the Islands. To estimate the property of these people at \$3,000 per capita would be most generous. The entire value of white man's property on the islands would support this garrison two years. In these terms Hawaii would be a costly possession, as this property does not belong to the nation, but to the individual owners. The bill for this protection against imaginary foes falls on the nation, not on them. As for the health and morals of a town thus heavily garrisoned with idle men, the less said the better. Every idle garrison in any part of the world is a standing menace to virtue, a standing target of vice. The "White Slave Traffic" is a systematized outgrowth from the standing armies of Europe. Physical and mental idleness everywhere opens the door to vice.

It is not stated how large the mobile forces should be at the three great Pacific Coast ports. Let us say 10,000 at each. At the standard cost of our army in time of peace the expense would be \$57,300,000 per year. For that sum we could rebuild San Francisco every ten years.

What shall we say of the enemy all this cost is intended to repel? It is plain enough that there is no such enemy. "The large oriental army" which shall slip away from Asia and land unsuspected at Monterey could come from nowhere. There is no such possibility outside of the land of dreams.

A hundred thousand men is perhaps a "large army." This would require an Armada of thirty or forty ships, sailing six thousand miles, to land on a very unwelcome coast.

The average yearly cost of the Japanese soldiers has been underestimated at \$219 per year. Provisions come higher in California, and this supposed landing would exhaust a good deal of ammunition. But at the lowest

estimate it would cost \$21,900,000 to equip and start this army. It could not be done from funds in hand in any oriental nation. It could not be borrowed in London or Paris, for every yen securable by bonded indebtedness was exhausted in the war with Russia, for which Japan has \$1,300,000,000 yet to pay. She has reached the limit of taxation. She can borrow no more. She would not fight us if she could. She could not fight us if she would. The United States still is, as she always has been, Japan's most steadfast friend and her best customer. Japan's outside interests lie in Asia, all of them, in Korea and in Manchuria, and her hold on these regions is absolutely conditioned on her friendship with the United States. The coast of Japan, for that matter, is far more vulnerable than our own. "A large army" could land almost anywhere, but in Japan, six thousand miles from its base of supplies, it could never get home again. No coast of any nation could ever be ideally and perfectly protected. There is always room for more men, more ships, more forts. If it were perfectly defended, the cost of protection, and the presence of these thousands on thousands of idle men would be a menace worse than an enemy's invasion.

"The Dream of Universal War" with which some of our military experts have become obsessed has no foundation in any needs of the United States. It is a natural result perhaps of the existence of great armies and great navies maintained in idleness. The leaders of these armies and navies find in their dreams a world where soldiery is not play, but action. We listen to them, and we open our treasuries at their behest because their art is one we do not understand. Everywhere the people's money is spent as money was never spent before on a "great illusion," that of ideal defense against imaginary dangers.

GOOD FOR 50c. UNTIL DECEMBER 20.

In order that Expositor readers may be supplied with our four new books, before the December rush, this notice clipped and attached to orders for books on pages XXVI and XXVII is good for a reduction of 50c. F. M. Barton, Publisher, Cleveland, O.

A SAFE SIX PER CENT INVESTMENT.

First mortgages are usually considered among the safest of investments, but a first mortgage which is guaranteed by a large and influential real estate company, is indeed as safe as any investment of which we know.

In this issue you will notice that the Nicholls-Ritter-Goodnow Realty Co., 408-13 Flatiron building, New York City, is offering 6 per cent first mortgage gold bonds, which combine the safety of a first mortgage with the convenience of a bond. They are issued in denominations of \$50, \$100 and \$1,000 on New York property, and are backed by their written guarantee that interest and principal will be promptly paid.

As this company has been established since 1885, and has very satisfactory references, besides a reputation for conservative methods, we do not hesitate to advise our readers who are looking for a safe investment to write to the above address for full particulars.—Adv.

III. Portraits of Souls—A Climbing Soul

JOHN HENRY JOWETT, D. D.

THE THIRD OF A SERIES OF PRACTICAL MESSAGES AND EXPOSITIONS OF SCRIPTURE, BY J. H. JOWETT, D. D.,

"Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, and hath not sworn deceitfully." *Psa. 15:3, 4.*

I think it is more than casual and accidental that the twenty-third and twenty-fourth Psalms are found in immediate proximity. The one most fittingly leads to the other, and they ought always to be read together. I know a little woodland path where the feet tread upon the softest turf, and which is fringed in the spring of the year with the primrose and the wild hyacinth and the anemone, and where every few yards one comes upon the nest of a blackbird or of a thrush. But suddenly the lovely path emerges upon a vast and awe-inspiring panorama of great hills and far-stretching plains! And these two scenes are always recalled to my mind when I come upon these two inspiring Psalms. In the one I walk through "green pastures," and "by still waters," but it leads on to a sublime and overwhelming contemplation of the majesty of God. The "green pastures" and "the still waters" give place to "the seas," "the floods," the "hills of the Lord"! "My shepherd" becomes "the Lord strong and mighty, the Lord mighty in battle"! It is not that the two are incongruous; they are complementary, and each perfects and glorifies the other. The twenty-third Psalm is a fitting portal to the twenty-fourth. "Through the door of mercy we enter into the throne chamber of the King."

"Who shall ascend into the hill of the Lord? And who shall stand in his holy place?" Let us mark at once that it is possible to do both. The suggestion is not that nobody can climb the steep hill, but that it is within the attainments of everybody if only the requisite conditions are observed. The verse unfolds the soul's possibility, it discloses the human reach! It is possible for us to draw near the Almighty, and to abide in His most holy presence. "Who shall ascend?" The spiritual life is always uphill work! There is no other suggestion in the Word of God. The Christian life is always depicted as a climb into hill country, the scaling of mountain heights. The Bible is ever seeking to lift our eyes away from the commonplace. "Set your soul on things above." The voices that call in the sacred word are always "upward callings of God in Christ." Let no one turn to the life of the Spirit, imagining that he will be able to walk its ways in the mood of indolence and ease. He is turning to the hill-country, and the ascent will demand persistent toil and prayer. But there is another suggestion implied in this descriptive word of our text. The "ascent" suggests that spiritual maturity is only gradually attained. We do not step from the base to the summit in a day; we reach it step by step. But then every step prepares us for the next step, and contributes its own inspiration to our enterprise. In this mountaineering the strides are not exhausting; each stride increases the capital of our strength. I heard one say the other day as we climbed a hill together, "Every step enlarges the view!"

And so it is in the life of the Spirit, the panorama is continually unfolding, and the revelation is full of quickening power. Compare the earliest of St. Paul's letters with his latest, say the Epistle to the Thessalonians with the Epistle to the Philippians, and note how immeasurably widened is the outlook. Between the two he has been ascending "the hill of the Lord" and the visions and vistas have been immeasurably enriched and glorified. We "grow in grace" and therefore "in knowledge of our Lord and Saviour Jesus Christ." There is much to inspire us even as we climb. "The Hill of Zion yields a thousand sacred sweets." Even before the final attainment the Lord of the way provides rich nutriment for his aspiring pilgrims. Yes, it is possible to ascend the hill of the sanctified life.

"Who shall stand in his holy place?" And that, too, is within human reach and possibility. In some departments of life it is possible to arrive and yet to be unable to stand. It is possible to slip away from the heights. It is quite possible to get into a position and to lose one's head in it. "They who stand high have many blasts to shake them." I climbed the Worcestershire Beacon the other day, and stood upon its summit in a tempestuous wind, which made it almost impossible to "stand." But the significance of my text consists in this, that, in the life of the Spirit, heights gained can be held by the enabling grace of God. "He shall keep Thy feet from falling." This, too, I say, is a glorious possibility. We can all ascend the hill of the Lord and we can retain the sanctification which we win in the strength of his grace. Now who are the people, and what are they like, who are found climbing this difficult but enriching hill?

"He that hath clean hands." There we are in the realm of conduct. There is no standing in the King's presence with unclean hands. "What monarch would have servants with filthy hands to wait at his table?" The "hands" are expressive and symbolic of the entire outer life. In the word of God the ministry of the hands is used to signify our external life among men. And everywhere these "hands" are proclaimed to be unclean. "Your hands are full of blood!" What a strenuous and awful figure! The holy Lord looks upon the hands that are outstretched in imploration, and which to the eye of men seem washed in innocency, and he sees them steeped in criminal blood! All violence done to my neighbor, all unfair and unjust practices, anything that injures him in body, mind, or estate, is expressed under the figure of a bloody deed, and the hands are covered with the accusing gore. No water can erase it; human expedients fail in the cleansing; the stains remain! And yet we cannot ascend the hill of the Lord unless our hands be clean!

"And a pure heart." There we retire backward from the realm of conduct into the secret realm of disposition. Our inner life is often like a cage of unclean birds. The secret life is filthy! And yet before we can occupy the heavenly heights these invisible presences must become pure; they must be white. Here is where the white wings are

to be worn. All the living and vitalizing presences in the secret places are to have white wings; or, to change my figure, are to be clothed in white robes. The motives, the feelings, the purposes, are to move softly about like sweet, clean, angel presences. This is the requisite condition of all who stand in the holy place, and who would look out upon the infinite world of God's unfolding truth. "Blessed are the pure in heart, for they shall see God."

"Who hath not lifted up his soul unto vanity." To lift up the soul toward a thing is to direct the mind towards it and to set the heart upon it. Will and desire are both included in the exercise. But to set the mind upon a thing, and to covet it with great desire, is to assume the attitude of worship. And we are doing that to something every day. Every man's life is a temple, and in that temple he is worshipping something. He is "lifting up his soul" to some god. If it be not the Lord Almighty, then it is "vanity!" He is fixing the burden of his life upon the transient, the unreal, the vicious, and thereby he throws away his birthright. It may be money, it may be fame, it may be ease, it may be the goddess of indifference; I know not what it may be, but if the soul be lifted up to it he is worshipping "vanity." Now we cannot "ascend the hill of the Lord," and at the same time be worshipping an alien. He that would climb toward God must worship God with all his mind and heart and soul and strength. "Unto Thee, O Lord, do I lift up my soul."

"And hath not sworn deceitfully." Fidelity to God will assuredly be accompanied by fidelity to man. Broken pledges mean lame and halting limbs. The breaking of our moral covenants means the snapping of our spiritual thews and bones, and we cannot climb with broken legs! We cannot be false to men and climb near to God. Let no man lift his eyes up to the hills with the intention to aspire, when the blood of his injured neighbor cries heavenward from the ground. "First be reconciled to thy brother!" Here then are some of the requisites of the ascending life, and I think if I heard the Psalmist proclaiming them I should have been brought to the brink of a dark despair. I should have looked wistfully and despondingly upon "the hill," as men gaze upon the unclimbable heights of the Himalayas. But I need not dwell in the realms of hopelessness and night. I can now read the words in the glorious light of redeeming grace. I can give them a content, a motive, a dynamic, of which the Psalmist never dreamed. How can I obtain "clean hands" and a "pure heart?" How can I keep my soul from alien worship, and save my life from broken vows? "All things are possible to him that believeth." But can I ascend the hill? "Father, I will that they also, whom Thou hast given me, be with me where I am." And where is our Saviour? He has "ascended on high," and he will communicate the power of his resurrection," and we, too, shall rise and stand in the heavenly places in Christ. We may be at the base of the high mount, clothed in rags and uncleanness, but by his grace we can begin the aspiring walk, and find ourselves at last upon the summit wearing his likeness.

"There is a way for men to rise
To that sublime abode,

An offering and a sacrifice,
A holy Spirit's energies,
An advocate with God.

"These, these prepare us for the sight
Of unseen things above;
The sons of ignorance and night
May dwell in the eternal light
Through the eternal love."

OUR CHRISTMAS COVER PICTURE.

During the past five years The Expositor has presented in Christmas covers the works of the ancient masters, and best modern artists. "The Evening Prayer at Mother's Knee," last year, was the choicest of all. This year we present a picture from life—a scene from a hospital, St. Luke's Hospital, Cleveland. It might be called the New Madonna—for Christian nurses are entitled to that distinction.

This new-born babe is surrounded by every comfort and care that money and love can provide. His mother may be a charity patient, but she and her babe receive as careful attention as is given to those who have riches.

The babe and its mother are heirs and beneficiaries of a child that was born in a manger, hundreds of years ago. The manger-born babe of old grew to be a man, and went about healing the sick, and caring for the distressed. Before he came there were no hospitals and not much sympathy, and love was mostly of the selfish kind. No man ever spoke as he did, and no man ever did what he did. He spoke like the Son of God, and he did what God only was supposed to do.

Because he spoke as God and healed and made alive as God, men believed and obeyed him as God, and those who really believe him, are obeying him today by doing what he said: "Heal the sick . . . cast out devils."

Christ certainly gave as direct a commission to hospitals as he did to foreign missions.

The story is not complete without a word concerning the Madonna—the Christian nurse. She was a little orphan girl, brought up and educated in a Christian orphanage. From there she was received into the School of Nursing of St. Luke's Hospital, managed and financed by the Methodist Church.

We present the nurse doing God's service, and the babe born in comfort and warmth as evidences of Christianity. Let those who will doubt, we believe that the Bethlehem babe was the Son of God, and that the Galilean maid who watched by the manger was the Virgin Mother.

The budget of benevolences of Plymouth Church, Providence, R. I., is put on a card, each denominational society and local cause being assigned to a date. A large envelope contains the envelopes for the several offerings suitably printed. Part of these have been prepared by the pastor and part are obtained from the secretaries of the several societies. Last year by this process and by judicious work the benevolences were increased \$200.

Preparation—"The Exordium," unavoidably omitted this month, will appear in January.

Liquor Question Greater Than The Tariff

More Slaves to Intoxicating Liquor and Cigarettes Than Were Freed by Emancipation Proclamation

The United States Annual Expenditures for Intoxicants is a greater problem than the tariff. The President who faces and emancipates our millions of drunkards will be worthy a place beside Lincoln and Washington.

Liquor Bill, \$1,833,653,425.	Fisheries	\$ 67,898,859	13 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Gold and Silver...	128,118,600	25 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Post Office.....	237,648,926	48 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Army and Navy..	280,073,620	56 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Customs	314,497,071	62 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Panama Canal....	400,000,000	81 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Iron Mined	419,175,000	90 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Coal Mined	554,902,000	110 days liquor business exceeds
Liquor Bill, 1,833,653,425.	Wheat	621,443,000	125 days liquor business exceeds
Liquor Bill, 1,833,653,425.	National Debt ...	1,015,784,338	202 days liquor business exceeds

ADD TO THIS LIQUOR BILL THE DIRECT AND INDIRECT FINANCIAL LOSS RESULTING FROM CRIME, DISEASE, POVERTY, IDLENESS, ETC., AND FIVE BILLIONS OF DOLLARS WILL ALMOST LOOK SICK BESIDE THE STUPENDOUS LIQUOR BUDGET.

IN EVERY OTHER REALM THE HEAVIEST THINGS ALWAYS WEIGH THE MOST. WHY THEN IS THIS NOT THE ISSUE?

BUT WHAT OF THE STUPENDOUS MORAL ISSUES INVOLVED?

WHAT MUST BE THE MORAL AND MENTAL MAKE-UP OF A STATESMAN OR PARTY THAT DISREGARDS THE FOUNDATION OF A STRUCTURE AND WISELY ASSERTS THAT THE DOOR-MAT OUGHT TO RECEIVE THE CHIEF-EST ATTENTION.

SUBLIME COURAGE.

"Only once did his voice grow loud in angry heat," records the Tribune correspondent, in forwarding the first authorized interview with President Yuan last week, and that was when he spoke of China's terrific struggle with the opium trust, its achievements in uprooting native trade, and its seeming helplessness before the shipments forced upon her by the foreign syndicates officially protected and connived at by Christian nations.

"For nearly sixty years this trade has stood as the crime of humanity," exclaimed Yuan, "but we will stop it and free the land from the devouring scourge.

"China has been dying from this curse for more than half a century. Her people, overcome by this vile drug, have been half asleep and have no notion that they and their country were dying.

"But our National Assembly has already legislated against it, and these laws will be enforced. Our newly established armies will fight opium smugglers, opium dealers, opium users, everywhere."

OH, GOD, HOW LONG MUST WE IN AMERICA WAIT FOR A PRESIDENT WHOSE BREADTH OF STATESMANSHIP UPON OUR GREATEST CURSE WILL MATCH THAT OF YUAN SHIH-KAI?

—American Advance.

NOT VERY MATERIAL.

"What sort o' meenister hae ye gotten, Geordie?" asked a Scotchman of his friend.

"Weel," said the friend, "we seldom get a

glint o' him; six days o' the' week he's invisible, and on the seventh he's incomprehensible."

Your Own Church Monthly

Would enable you to reach non-Church goers,

Would place the most helpful devotional and inspirational reading matter in the hands of your congregation.

Would be a credit to any Church.

Write Fleming H. Revell Company, 158 Fifth Ave., New York, or 125 No. Wabash Ave., Chicago, and learn how *your own* beautifully illustrated magazine may be had, in any quantity, monthly, at almost or quite

Without Cost to You

Nothing like it ever before attempted

The Christmas Spirit

Let us prove that Christ
Came from heaven to earth,
By sharing our joys and goods,
When we celebrate His birth.

I wish that I might be endowed with the power this Christmas time to take the money, the clothes, the food from where these things are not needed, or where there is a surplus, and deliver them to the places where they are needed, where there is want and suffering.

That would be a great blessing to those in want, to those who are suffering, but to take only the things that are not needed, would bring no blessings to the rich, the contented, and the satisfied.

If they were to give to supply the world's needs until they made some sacrifice then they would be blessed.

There are 75,000 preachers in America who receive less than \$750 per year. The Christmas of those over the \$600 mark will be meager in these days of high living. But there are at least 25,000 who live on less than \$400 per year. Then there are those home missionaries on the frontier and in the south who have not had more than \$10 at one time, with long waits between, during the whole year. Some have not had \$200 this year.

Their Christmas will consist of the blessing that comes to those who serve. But what will He, whom we serve, think of those who have and withhold from them.

Sometimes I wonder how he can wait the fullness of time that shall permit him to come and gather up those who are suffering and in need, and take them to his home where he shall wipe away all their tears.

In the meantime, we can please him greatly by doing all we can. Thousands of churches could pack barrels with warm clothing and gifts and put a \$5 or \$10 bill in an envelope on top, and make Jesus' birthday cheerful and happy in the pastors' homes, and they in turn could share with those in distress. This would not solve the problem, but would furnish temporary relief.

The Expositor will furnish names and addresses of needy pastors. Will you prepare a barrel? Electrotypes of barrel furnished free of charge for use in your church bulletin.

Do you want to know what Christmas joy is? Pack a barrel or box, and pack it with suitable, seasonable apparel—no straw hats or worn out silk gloves. Put in some new underwear, and a good overcoat. Do it now.

F. M. Barton.

Actual Experience of an Oklahoma Methodist Pastor

This church in a year of ordinary crops would pay to ministerial support at least eight hundred dollars. One half of the year is gone and less than one hundred and seventy-five dollars received by the pastor for his entire support. The other day when the treasurer opened the envelopes containing the Sunday collection, the minister's little daughter was near, and remarked: "Now we can get some needed groceries," but the pastor said cautiously, "My dear, we must be careful, this is all we have for the week." The light bill must be paid—two dollars and a half was the total receipts. Eight miles in the country is a community of as fine a people as can be found anywhere, they have been worshipping in a school house and there is always a large and attentive congregation. This same pastor has served them now six months every alternative Sunday, in the afternoon, and received scarcely enough to meet the hire of horse and buggy. They have not the cash and cannot give. The past winter was the severest ever known in this section. The parsonage is usually the central station from which must be distributed supplies for the needy, and for emergency cases.

One Sunday afternoon a severe blizzard was raging, it was keenly cold; the pastor was anxious and wondering if there was not some one in actual need. He knew where some of the unfortunate resided, and was not long finding them. The father was ill, the mother with three little girls, thinly clad and shivering over a half-heated stove. The mother remarked, "We put the children to bed with father to keep them warm last night and part of today. I kept the fire as best I could and wrapped myself in some old clothes." There was one small lump of coal in the box and a few small pieces of wood, sufficient to last perhaps two hours, and then the blizzard would have

its own way. The coal in the bin at the parsonage was low, but there was enough to spare. The pastor's wife sent the necessary bedding, and father and mother, with three little children, could laugh at the storm, for they were comfortable. Two of these have since united with the church. But the pastor's coal bill is yet unpaid, for there has not been enough in the treasury to meet it.

However, his credit is good as yet, and we have the faith that some good day that which has been cast upon the waters will return. Somebody will help meet the coal bill—we expect to keep our credit good and the good name of the church upheld. But not a cent of missionary money comes to this charge. Could we be chided if we dropped into a meditative mood. This is about the time for many who scarcely know how to spend their means. They begin to plan to spend money for those who have all they need, nothing lacking for dress or palate. A general conference banquet at \$3 per plate could be applied to the struggling churches in this southwest. Would not God be pleased and many hearts be unburdened if this were done?

Recently this section was swept by a destructive cyclone. It passed our town, but took two barns and one home of patrons of our church. Ruin was in its track. A week later a second one, that threatened to sweep the town, headed for the center, but some gracious power changed its course just as it reached the town limits. Church and parsonage were spared. Insurance on library and household goods recently expired, and there is nothing with which to renew. However this itinerant has not lost heart, but with faith in a kindly Providence, is looking to the time of harvest, for it is written, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"The First Church's Christmas Barrel"

CAROLINE ABBOTT.

[Copyrighted 1910, and published by The T. Y. Crowell Co., New York. If this 50c book could be read in every church instead of the usual Christmas sermon, what a difference it would make in the hearers. It would stir them to action. We quote enough to whet your appetite.—Editor.]

The first chapter is a picture of a home missionary's home on the frontier. The missionary, after a hard day's ride in the cold and over the snow, comes home almost discouraged. His quarterly draft had not come. He does not want to tell his wife, but she, a cultivated, cheery woman, reads it in his face, but makes no comment. She has served the evening meal of potatoes and tea, and keeps the children in another room, while he eats his supper.

The wife is anxious to see what is in the barrel, which a wealthy church has sent from a distant Eastern city. He was so discouraged that he could not enthuse over the barrel. He said: "I don't want charity, I want my money."

Before opening the barrel she shows him what she has worked out for the children's Christmas. She had succeeded in saving 50 cents, a nickel at a time, for the children's candy.

"Before we open it I want to show you the things I already have for them. Of course they will be poor by comparison, so I'll exhibit them first. This overcoat is Paul's made out of that old, old one of yours with the plaid flannel lining. I turned the fuzzy side out. He thinks it's fine. And with a new one for Paul every overcoat in the line drops a peg and lands on the next younger—so everybody has a change! Then, from the pieces of plaid flannel left I made three good mufflers to tie over their little headies when they scud across the prairies to school. . . . And here are three pairs of mittens cut from the scrape of the coat. I am so proud of myself over those mittens! I had enough yarn to knit Davie's, but—"

"There isn't one woman in a hundred that could make manager so well."

She snuggled up to him. "That pays me—if I needed pay, which I don't. It was a work of love and—well, maybe a little necessity. You told me once that I had a genius for poverty."

"And God knows it has had no chance to lie dormant," he said bitterly.

"I don't want it to lie dormant. I want every power I possess brought out to the utmost. I truly have enjoyed concocting these things out of nothing. There's nothing that makes a woman feel so virtuous, unless it is getting off a lot of neglected letters. . . . Oh, yes, here are their handkerchiefs—lovely ones made from an old petticoat! But it will make one thing more for the stockings. Isn't glorious that no matter how much or how little children have at Christmas, they enjoy it just the same? That is, if they have candy. That is the one indispensable. . . . And here are the scrapbooks. I've been saving pictures all year; the blank pages are for 'our special artist'—that's you.

I wish I had some colored crayons. Oh, they would love colored crayons! And just think!—only ten cents!"

She was sorry the moment she said it, for a shadow fell upon his face.

The barrel was, as usual, made up of odds and ends. A summer leghorn hat, vest, moth eaten opera cloak. It would be an insult to send a barrel like that to savages.

A moment later she was putting the garments back.

"It is a disappointment," she said, "but we certainly will not let it spoil our Christmas. We are no worse off, at any rate, than we were before. The things I have will insure the children's good time. The candy alone would do that. . . . John, get me the candy! I'm going to fill the bags now—to take away the bad taste of this barrel."

The moment which John Haloran had been dreading was upon him.

"Mary, I didn't get the candy."

"Didn't get it?" she echoed blankly.

"No. I used the money to finish paying freight on this barrel."

"John Haloran! You didn't!"

"There was no other way. I hadn't enough without."

"The children's candy money!" she said slowly. "Money that I have been hoarding up, five cents at a time, for months! . . . Why, John, Davie has been praying for candy!"

"What could I do, Mary? They wouldn't let me have it at the freight office without money. I barely had enough as it was. And I supposed, of course, there would be things in it for the children—never dreamed of anything else."

"For fifty cents," she said as if to herself, not heeding him, "they could have got enough candy to satisfy these children—and they didn't do it! And for one dollar they could have given them a Christmas that they would never have forgotten. They could! One dollar at the ten-cent store would have got them a book and a toy apiece, and two pounds of ten cent candy. And our children would have thought that was a glorious Christmas—poor little tads!"

She had been speaking slowly and in a low voice. Now she said with sudden anger: "I know the kind of women that sent these things. They are the kind that go up and down fashionable city streets saying to every acquaintance they meet: 'Do tell me what to get for my boy! He has everything in the world you can think of now!' . . . And I would be satisfied with one dollar for my four! Then after Christmas they groan: 'What shall I do with all these things?' . . . And I would be glad to pick up after mine all Christmas week if they only had something to throw around! There's nothing right nor fair about it! Now!"

This mood was so new to her that her husband was speechless before it.

"Well! this barrel is going back to them—tomorrow. To think of their expecting us to pay freight on the wretched thing!"

"Mary! You wouldn't do that!"

"I would—and shall! I'm going to give these people one lesson in giving that they won't forget! A Christmas box for a lot of children out on the plains and no candy in it! And Davie praying for candy! . . . Well! he's going to have it. I'll take this barrel back to town tomorrow myself; and when I come back I shall have the candy."

"Wife, you know I would be only too glad to give you the money if I had it. But I have only two cents left in my pocket until the draft comes! . . . Are you going to ask credit?" Asking credit was the one humiliation they had spared themselves.

"No. I am going to pay money for it—good money—but I am going to have it!"

In all their life together he had never seen her like this. He watched her with fascinated eyes. Going to the mantel, she took down a box with a slit in the top. It was their missionary bank and was held as sacred from profaning touch as the ark of the Lord. She was tearing it open.

"Mary!" he cried, aghast. "Not the missionary money! You wouldn't take that! 'Will a man rob God?'"

"I'd rob anybody!" she said, turning upon him like a lioness defending her young. "I'm going to have a Christmas for my children with candy in it if the heathen go—to perdition!"

He saw then that she was past talking to.

The pastor of the First Church several weeks later announced a missionary meeting to take action about a missionary barrel—which had been returned and refused. This unusual information insured a full meeting.

The president arose and said:

"I was called from the city in November and placed the packing of the box in the hands of another."

There was a slight stir in the second row, but Mrs. McArthur raised a protesting hand.

"The barrel was sent out as a Christmas offering from the First Church—not the Missionary Society, mind you, but our wealthy First Church. It was returned immediately. With it came this letter, which I will now read, since it concerns you all."

The president of the missionary society was generously sharing honors with the church.

"This is from the wife of the missionary to whom the box was sent—Mrs. Mary C. Haloran. I do not know Mrs. Haloran personally, but I am told by a lady of this congregation at whose suggestion the box was sent that she is a cultivated Christian lady. They have a family of four boys, ranging in age from five to eleven. This I ascertained definitely, in order that there might be no haphazard, misfit giving. I left that paper with one of our members."

She looked the assemblage over interrogatively and a lady arose with evident reluctance.

"Madam President—I am ashamed to acknowledge it, but that paper was never sent to the society. I simply forgot it."

The president shook her head sadly. "It has placed us in a mortifying position. I am sure Mrs. Woodley will pardon me for saying that it exemplifies the truth of the old saying:

"'Evil is wrought by want of thought
As well as by want of heart.'"

Mrs. Woodley sat down with a very red face.

"The evil in this case you will see from Mrs. Haloran's letter, which I will now read:

"Dear Madam:

"The barrel so generously sent by the First Church is received and its contents are carefully noted. I find after prayerful consideration of our wardrobes that we really are not in need of the articles contained in it, and I return it thus promptly that it may be used in discharging the obligations of the First Church to some of its other missionaries. If sent to the right place—say to a self-respecting minister with a wife whose spirit has not been entirely crushed out by the burdens of frontier life—I should think it might be used several times for this purpose.

"I add a small contribution in the shape of Scripture texts, which will enhance the value of your gifts. The home missionary is so accustomed to subsisting on the word of God that he may be able to feed on these and be filled. Likewise, they may have the effect to clothe him with the garment of praise. It is perhaps not too much to hope that they may also do good (incidentally) to them that are of the household of faith in the First Church. To this end I will ask that they be read to the ladies of your society while an inventory of the barrel is taken. Very sincerely yours,
"Mary C. Haloran."

"That's a spicy letter," whispered one woman to another with a sparkle of appreciation. "The woman's no fool—if she did go into Home Mission work."

"Madame President," said one a little more obtuse, "that is a very singular communication. It doesn't tell us at all why the barrel was returned."

"The barrel will explain itself," returned the president, grimly, "and will also interpret the letter. We will do exactly as Mrs. Haloran requests—take an inventory and listen to the Scripture messages. The secretary will read."

Then a most unprecedented thing (for a missionary meeting) occurred. The ladies in the back part of the room came forward.

The president drew from the barrel the same promising hat-box that we have seen, and the women craned their necks. Black velvet and plumes flitted through their brains, too, as for one blissful moment they had through the mind of the woman on the plains. Mrs. McArthur handed a slip of paper to her assistant and held up to the astonished gaze of her audience—the old Leghorn.

"'God loveth a cheerful giver,'" read Mrs. Wellman.

There was a burst of laughter in which the donor joined—but with dry lips.

A second box was drawn forth. It elicited another laugh, somewhat less spontaneous than the first, for it was a child's summer hat trimmed with forget-me-nots.

"He that hath pity upon the poor lendeth unto the Lord," read Mrs. Wellman, adding sarcastically: "How many loans the Lord needs, ladies, of this particular variety, I don't know. Not many, I should think."

"There are others," said the president, unconsciously lapsing into slang, and holding up in each hand a man's dust-grimed straw hat. The secretary read tellingly:

"And the Levite that is within thy gates; thou shalt not forsake him."

There were those who could not resist the grim satire of this, but more faces were indignant than smiling now, and whispers of, "Who on earth sent those things?" passed from one to another.

"Sh!" said one. "Look at that, will you?"

It was a relic of the past, a faded pink cloth opera cloak with a border of moth-eaten swan's-down which sent out over them a feathery cloud at the president's deft manipulation.

"Lay up for yourselves treasures in heaven," read Mrs. Wellman, when the coughing incident to floating down had subsided, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

They laughed. It was not in unsanctified human nature not to laugh at that. But a seal-clad woman in the fourth row, with a face aflame, looked neither to right nor left, but straight at the garment. She had thought when she sent it in: "It is a nice piece of cloth, anyway, and people like that always know how to dye things. Or she can use it for a baby cloak." It seemed monstrous to her now.

"Madam President," said an indignant voice, "is there nothing in that barrel fit to wear?"

The president held up two beautiful little winter dresses. "Yes. There are these. And some really nice baby clothes—for Mrs. Haloran's boys! The need of a missionary census, ladies, before sending out a box is self-evident."

She looked in the direction of the recreant Mrs. Woodley, who murmured, "Whereas I was blind, now I see!"

"The next is a contribution to the minister himself." She handed a paper to Mrs. Wellman, who read:

"If there be a poor man of one of thy brethren . . . thou shalt open thine hand wide unto him and shalt surely lend him sufficient for his need."

"It ought to be a whole suit for that," came a stage whisper. The president held up the offering which was to be sufficient for the poor man's needs. It was a vest!

"Old vests!" came an outraged protest.

There was a disposition to lapse into mirth when another vest was elevated, but it died away as Malachi's burning words fell upon their unstopped ears:

"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible."

Before they had fairly caught their breath after this there came another broadside from the same plain-speaking prophet. It was brought forth by a cloth skirt of good material and not much worn, but so spotted and soiled that Mary Haloran, with one longing look at its texture, had hurled it back into the barrel.

"Ye said also, Behold what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn,

and the lame, and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord."

All amusement was now submerged in a rising tide of indignation. The First Church was beginning to realize that it had placed itself in the position of giving a gratuitous insult; which was a shock, for the First Church was well bred, if lacking in missionary zeal. And it was an insult that could not be laid on the narrow shoulders of the missionary society. The barrel had been sent from the whole church. That it so poorly represented them they began to see was their own fault.

The enormity of the insult grew with each new disclosure. The packing had been done at a time when closets were being cleared out for the winter, and their surplus contents had been neatly bundled and dumped into the church barrel. From its depths were now brought forth indeed the lame, the halt, and the blind; and with them came texts of Scripture that elucidated the law of sacrifice with startling clearness. It is safe to say that never in the whole reputable life of the First Church had it listened to so pregnant a sermon delivered in so few words. And never, never had its understanding been so open to receive with meekness the engrafted word.

"And if ye offer the blind for sacrifice, is it not evil?" sounded the accusing voice; "and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

"Why, did you know that all those things were in the Bible?" whispered one astounded woman to another.

"No. But there are a lot of things in the Bible that we never know about till the time comes that we need them. I have found that out. . . . Listen!" For the president was speaking again.

"Ladies, I am glad to say that the text I hold in my hand is the last. I will read it myself. Mrs. Haloran says: 'I send this final word from the Mosaic Law, and I beg that the First Church may take it as a message from all its representatives in the mission field, and from him we serve:

"Thou shalt not oppress an hired servant that is poor and needy. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it." Deut. 24:14, 15.

Before Mrs. McArthur had ended the reading the treasurer was on her feet.

"At last, ladies, in my judgment, we have got at the root of the matter. You will find that this minister's salary has not been paid him; now mark my words! And his wife is smarting under a sense of injustice that we should try to supply that deficiency with a barrel of rags."

"Well, I should like to know why it hasn't been paid," said a well-groomed woman, with some severity. "What do we have a board for if it isn't to attend to such things?"

"The board," explained the treasurer with alarming succinctness, "is our agent for disbursing the funds of this church—and others. It cannot honestly pay out what we have not paid in. If you really want to know why this man's salary has not been paid, I will read the

delinquent list of this church. Is there a call?" There was none.

The president tapped. "Ladies, I have not finished the note. Mrs. Haloran continues:

"I return the barrel as it was sent, with one exception. In it I found a little half-worn suit with these words pinned to it;"—a sad-eyed woman in black, who had been listening with strained attention, dropped her face in her hands—"It was my little boy's that is gone." I cried over that little suit. I knew what it cost her to send it. And I accept it as from a sister of the blood. May God bless her and comfort her sad heart."

A tearful silence fell upon them then, for, however callous women's hearts may be, there is always one string that vibrates at the thought of the little suit no longer needed.

"Ladies, I have here another letter from Mrs. Haloran, written the next day. She says:

"My Dear Madam:

"After a night of self-abasment I write to tell you how deeply I regret my action of yesterday and how gladly I would recall it if I could. I cannot yet bring myself to feel that I should have kept the things, but this was an ignoble use to make of the blessed word of God, and I am filled with sorrow that I should have done it. I will only say in palliation that my husband's salary has been so long overdue."

"That's it!" exclaimed the treasurer. "I thought so!"

"—that we have not been able to spend anything this fall for clothing, for we will not go in debt. We needed everything that is warm, for it is bitter cold out here. You can imagine how like a mockery the barrel seemed to me. We had even used the children's candy money to finish paying the freight."

From all over the house came shocked exclamations of "O-h! O-h!" "The children's candy money!" "Shame!"

"What I did was against my husband's earnest wishes and entreaties. I know now that he was right and I was wrong; but oh, if the church at home could only be brought to see that what we need is not charity but honest pay!

"Yours for the cause,"

"Mary C. Haloran."

After they had decided to send another box and a humble apology, and one offered a new overcoat and another a cloak, etc., the treasurer arose and said:

"Madam President and Ladies:—I want to give a word of warning. We will all feel very self-righteous when we go home; and there's danger in it. This box is going to be sent out in a spasm of generosity as the barrel was sent in a spasm of indifference. But let me tell you that nothing worth living can be supported on spasms! If any of you see now that the time has come to pay dollars instead of duds, and are willing to live up to your knowledge, hold up your pocketbooks!"

From all over the house went up purses and bags of silver, leather, and filigree.

"Thank the Lord! your conversion is genuine!" cried the treasurer. "But give me your checks before you go!"

The beaming president rose.

"You have disposed of the situation beauti-

fully, ladies. But the barrel remains. What shall we do with the barrel?"

"Madam President—"

"Mrs. Hall."

"We have had our thank-offering, our trespass-offering, and any number of free-will-offerings. I move that we make of the barrel a burnt-offering!"

It was carried by a rising vote amid wild applause.

(When the church gives instead of doles, when giving is spontaneous instead of surgical; when the church is in position to expend judiciously instead of wastefully and does away with duplication, then the Spirit of the Lord shall fill the hearts of men as the waters fill the seas.)

SUPPLY AND DEMAND FUSED.

This electro sent free for use in any Church Bulletin.

The Expositor will act as a clearing house for Christmas barrels, providing they are made up after "The First Church's Christmas Barrel" has been read to the prospective donors.

If your church will pack a barrel, and ship freight paid, let us know.

We have the names of a number of worthy pastors' families, but if you know of any pastor's home that would be cheered by a barrel give us name and address. F. M. BARTON.



INTRINSIC VALUE OF THE EXPOSITOR
AND BOOKS PUBLISHED BY
F. M. BARTON.

We have offered to us for publication ten times as many books as we accept. When this publishing business was started ten years ago the decision was made to publish only books that had a permanent value.

We have books offered that are very interesting, but once read they are valueless.

It pleases us greatly therefore, to receive letters like those below. Those quoted are samples of those received daily:

I have been taking The Expositor for eight years, and find it so helpful that I feel it's like an old friend that I could not do without.

Also I want to say that I am well pleased with the Biblical Encyclopedia bought of you some five years ago.—Rev. O. P. Armour, Sidon, Miss.

Wouldn't part with "Pastor His Own Evangelist" and "Revival Sermons."

Please find enclosed check for \$5.50, for which renew my subscription to The Expositor for one year and send me "One Thousand Thoughts," etc., and "One Hundred Prayer Meeting Talks."

I have your other two great books, "The Pastor His Own Evangelist" and "One Hundred Revival Sermons and Outlines." I would not part with them at any price if I could not duplicate them.—Rev. C. L. Hamilton, Mt. Tabor M. E. Church, Portland, Ore.

"Prayer Meeting Talks" and "Pastor His Own Evangelist" are of great service.

Last year I bought two books from you—"The Pastor His Own Evangelist" and "One Hundred Prayer Meeting Talks and Plans"—also one year The Expositor. They have been of great service to me in my work.—W. R. Rickman, Pocahontas, Virginia.

Let me say that I think The Expositor the best preacher's magazine I ever saw, and I would not be without it for twice what it costs. It is what I call "good" and it's just as good as other magazines of its kind, and then some.—J. W. Wright, M. E. Church, Okanogan, Wash.

The editor and his associates consider that in their work in The Expositor they are acting as associate pastors to the 12,000 subscribers. No other preacher's magazine can produce so many commendations. We believe that in placing eight to ten thousand practical and helpful books on the shelves of preachers' libraries, we are rendering no small service in helping them promote the kingdom of heaven on earth.

Have you ever seen a commendation of a set of books written after those books had been used for years? "The Biblical Encyclopedia" is the most useful set of books for the preachers' library.

STOPPED PRAYING JUST IN TIME.

A certain little boy had long expressed a wish for a baby brother. His mother finally advised him to ask God for one. He adopted the suggestion, and nightly asked God for a baby brother. After a time he became discouraged and announced that he should pray for one no longer.

One morning his father took him to his mother's room, where two new baby brothers were awaiting his inspection. His first comment was: "Gee, dad, isn't it lucky I stopped praying when I did?"

BOOKS YOU CANNOT AFFORD TO
IGNORE.

You can add five or more members to your church. You can increase the attendance of your prayer meeting 10 per cent.

I will help you produce these results. You follow the suggestions, ideas, plans and methods faithfully, and do your part, and if they fail to produce the results mentioned above, notify me, and I will return the money which you have paid for the two books.

Results equal to or greater than these have been produced by other pastors who have used The Expositor and the methods in two books, "The Pastor His Own Evangelist," and "One Hundred Prayer Meeting Talks and Plans." You can do as well or better.

Five New Members.—You will secure that number or more, when you conduct two weeks' special services along the lines of plans in "The Pastor His Own Evangelist." This 500 page book contains Methods that have resulted in 20 to 30 accepting Christ. It also contains Suggested Texts, Seed Thoughts and Illustrations for 18 services. The preliminary chapter, by Charles L. Goodell, who adds 200 members to his church each year, will enthuse any pastor.

10 Per Cent Increase in Prayer Meeting.—Other pastors tell how they did better than that in "One Hundred Prayer Meeting Talks and Plans." Introduction by F. B. Meyer, B. A., London. They did it with the Methods in this book, and did not have what we added: Texts, Outlines, Thoughts on the Theme, Illustrations, etc., for 105 Prayer Meetings.

There are many other features in The Expositor that makes it it "the most helpful preacher's magazine published." It was instrumental in winning the battle for "The Bible, the text book of the Sunday School," and our campaign for a general increase in preachers' salaries is gaining ground daily.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

1. Send me "Pastor His Own Evangelist" or "100 Prayer Meeting Talks and Plans," and I will remit \$2 within 10 days of receipt of same.

2. Send both books and I will remit \$4 within 10 days. Or send both books for \$1 enclosed and I agree to remit \$1 per month for 4 months.

3. Send The Expositor one year, and one book for \$1 enclosed and \$1 per month for 4 months.

Or send The Expositor one year and both books for \$1 enclosed and \$1 per month for six months.

Name

Address

Denomination

Church Federation or Church Union

The articles on church union in the October Expositor have awakened a wide-spread interest, and the only criticisms received were two courteous letters questioning the fairness of the item concerning the restatement of belief by the Mount Morris Baptist Church. The position of the Baptist Church on this matter will be given later in a later article.

There is little question but that church union is the only solution to the problems that confront the Christian church. It is equally true that a large majority of churchmembers are not sufficiently Christianized to make union possible if successful is secured.

Church union will come as a result of deepened spiritual life. Bible reading, and sufficient love for Christ, will lead his followers to do what he has plainly commanded.

In two places where church union or federation was considered favorably, the pastors of one denomination were changed, and men of less ability assigned there. The other church suddenly lost interest. When it looked as if self-preservation depended on federation they were willing. When it seemed possible to overcome the other church, and suck its life-blood, then the spirit of selfishness was aroused, and they were ready to fight. Fight their fellow Christians, when the devil was planting traps under their young people, and their young converts needed conservation. In Revelation Christ denounced some churches. It is difficult to imagine what he would say concerning churches like those mentioned.

Will he hold such churches responsible for the young people entrusted to their care—whose souls have been lost while they were fanning the fires of denominational differences?

We give below samples of numerous inquiries that are coming to the Expositor as the result of the October issue:

"I have become very much interested in church federation. Your recent article in the Expositor prompts this inquiry.

"I am pastor of a flourishing church in a small town. There is a Baptist Church here also. The two boards are yearly putting into this field \$450 missionary money to keep the two churches going. This has been done for years as this is an old field. I claim it is not right, and have been preaching federation for some time. I desire more information along this line. Can you give it to me?

"We already have a union prayer meeting and teacher training class.

"With mission money the Baptist man gets \$750; and I get \$850. The combined membership is about 70.

"Are federations often a failure? What is the difference between a union church and a federated one?"

Another pastor writes:

"Knowing that you are in a position to receive information regarding a great variety of church enterprises, I write you to inquire if you have knowledge of an attempt in any community to associate two or more churches representing different denominations under one common pastorate, the people worshipping together and engaging in community service as one body,

but the organizations maintaining their respective entities?

If you know of any such efforts, you would be doing me a great favor by giving the address of any person to whom I might write for information concerning the details of the plan and the success of the venture; also may help to inaugurate such a movement in this place.

This is a village of nine hundred and odd inhabitants. We have four Protestant Church organizations, each with a pastor, and one Roman Catholic Church. The competition is almost wholly between the churches; that between the church and the devil is almost nil. Our church people are waking up to this fact, and I believe that the time will soon be ripe for a reversal of that situation, perhaps by the method suggested by my inquiry. That method seems to me to be the most feasible, and if it has been tried anywhere I should like to have information concerning the trial before the matter comes to a focus."

We have not the space to present the basis of church union in this issue, but hope to present it later, when the Canadian churches have completed their plans.

We are pleased, however, to give the following plans for federating two churches, a Presbyterian and Methodist:

TWO CHURCH PLANS OF FEDERATION.

The following is the plan and agreement of a federated movement by and between the Presbyterian Church and the Methodist Episcopal of Wynot, Nebraska:

The purpose of the movement is declared to be a desire "to carry on the work of the two churches above named under a one and a united effort and management, yet in a way so as to conserve the identity of each of the two churches above named."

The plan is that the two churches are to agree and covenant to federate their working forces and congregations as follows:

First. In the regular Sabbath preaching services, which are to be held as follows:

(a) The morning service to be held in the Methodist Episcopal Church at the hour of 11:00 o'clock.

(b) The evening service to be held in the Presbyterian Church at the hour of 7:30 or 8:00 o'clock, as the season may determine.

Second. That the young people shall federate their work at this time, under the direction of the Epworth League, and shall hold their weekly devotional meetings in the Presbyterian Church at an hour preceding that of the evening preaching service.

Third. That the congregation shall federate their forces in a mid-week devotional meeting, which is to be held at an hour and place which may be designated by the pastor.

Fourth. That in other lines of work, such as the Sabbath-School, Ladies' Aid, woman's missionary work, children's work, and any other which they may desire to take up, if satisfactory arrangements can be made with both congregations or the particular departments of work involved therein, they then may federate their forces in any particular, or all lines of work.

Fifth. That the benevolences of each church shall be printed on a benevolent card; those of each church in separate column, and so arranged that one can make his subscription thereon, and also designate the cause to which it is given. All benevolent moneys are to be paid in to the treasurer of the benevolent fund, who shall keep an accurate record of all moneys paid, the names of the parties paying the same and the causes to which it is given, and at the end of each quarter turn over to the respective board of trustees the benevolent money going to them, that they may forward the same to the proper boards.

Sixth. That the congregations shall federate their forces at this time in providing for and paying the pastor's salary, janitor hire, fuel, light and all other expenses properly belonging to the federated movement.

The incidental collections in the Sabbath preaching services are to go into the general treasury, and be used in defraying local expenses of the federated movement.

The repairs, insurance, expense and up-keep of each church property is to be cared for and paid by their respective board of trustees.

The use of the churches for other purposes than herein designated shall be left in the hands of their respective boards.

Seventh. That the board of trustees of the Presbyterian Church co-operate with the quarterly conference and the official board of the Methodist Episcopal church in the management of the federated work, that they may sit in the meetings of the quarterly conference and of the official board, with the privilege of speaking and voting on all matters pertaining to the federated movement.

Eighth. That the pastor of this federated congregation shall be Rev. W. O. Romick, or his successor, as appointed by a bishop of the Methodist Episcopal Church, unless other arrangements are made by the two churches above named.

And it is understood that the pastor is to consider the membership of the two churches above named as his particular field, to be tilled, and as a force and people to be led forward along all lines of Christian activity.

Ninth. That in the matter of receiving members, the pastor of this federated congregation shall receive them according to the law and custom of the church with which they wish to unite, and the dismissal of members shall be governed by the law and custom of the church to which they belong.

Tenth. The sacrament of baptism and weddings and funerals shall be according to the law and custom of the church preferred.

The sacrament of the Lord's Supper shall be observed after the usage and custom of the church in which it is being administered.

Eleventh. That the Sabbath School of each of the above named churches shall hold its Sabbath sessions at the hour of 9:45 A. M., and close at the hour of 10:45 A. M., or any other hour that will not conflict with the preaching services.

Twelfth. That this agreement be entered into for a period of time of not less than one year from the date of this instrument.

We fully recommend the above plan of agree-

ment and urgently request the people of our churches to co-operate most heartily in the carrying out of the plan.

E. E. Hosman,
Superintendent of the Norfolk District of the Methodist Episcopal Church.

Samuel Light,
Pastor at Large of the Niobrara Presbytery of the Presbyterian Church.

Union services were held on Sabbath, April 21, 1912. Rev. Samuel Light preaching at the morning hour in the Methodist Church, and Rev. Elmer E. Hosman at the evening hour in the Presbyterian Church. At the close of the evening service, the members of the two congregations remained for a conference meeting. Rev. Samuel Light presided, P. A. Sullivan was elected secretary. Rev. Elmer E. Hosman then read the plan of agreement for the federated movement, and after discussion and two amendments, the plan as a whole was then unanimously adopted.

P. A. Sullivan was then elected as general treasurer, and Mrs. W. O. Romick, as benevolent treasurer, of the federated work.

Samuel Light, Chairman.
P. A. Sullivan, Secretary.
(This plan is quoted from "The Presbyterian," Philadelphia, Pa.)

THE HUSK OR KERNEL.

Prof. G. A. Johnston Ross, well-known scholar and preacher, in a sermon at Chautauqua last August, said:

"The idea of community of faith is traceable as far back as the time of the prophet Isaiah, but the idea of an international community of faith came with Jesus Christ. There were conceptions of brotherhood before the time of Jesus, like that of the Stoics, for instance. Jesus' first basis was the family, rather than brotherhood, and he looked forward to a unity of humanity of brotherhood and of discipline, as well. This idea was distinctly Christian. Christ saw the completed Church as a polished diamond, every facet reflecting the glory of God. The apostle Paul saw this completed Church and the vision continued down the apostolic line. The eternal youth of the Church, her wonderful power of recuperation, has always been recognized by the great men of the Church. It was later that men became dependent upon a physical church.

"Today, visions of the one Holy Catholic Church are coming over the petty sects which have so long divided Protestantism. Men have begun to feel the need of one another. We must make the vision of one Holy Catholic Church a part of our daily hope and prayer. Church history should be taught that we may acquire the evangelical habit of mind. We need a crusade in the interests of thankfulness and gratitude, for we are not even teaching our children to be thankful to God for the gifts which he bestows upon them. We need the sense of the great Church of God around us, and before and behind us. The true Catholic Church has no divisions, no sects, no movements; it belongs solely to Christ. For men change; the husks pass, but the kernel endures. Do you belong to the husk or the kernel? The kernels of the Church are those who look Jesus in the face and say, 'Thou art the Christ, the Son of God.'"

The Present Outlook

JAMES ORR, PROF. APOLOGETIC AND SYSTEMATIC THEOLOGY, UNITED FREE CHURCH, GLASGOW.

From "The Faith of a Modern Christian," published by Geo. H. Doran Co., N. Y.

It is never easy to forecast a future. In nature one can calculate with a certainty almost unerring the movements of the heavenly bodies, the date of an eclipse, the reappearance of a comet. The uniformity of nature's laws enables us to rely on sunrising and sunset, on ebb and flow tides, on the general procession of the seasons. But even science can only predict the future within limits, and in many departments cannot certainly predict beyond a few days or hours. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth" (John 6:8). Unforeseen influences may change seasons in the future, as they have changed them in the past. Arctic cold may prevail where warmth now reigns; the sun itself may one day be extinguished.

I.

In human life the conditions which determine a future are still *more complicated and difficult to unravel*. Few who live in a given age are able to estimate rightly the forces which openly or secretly are working to change the character of that age. Hence the most diverse interpretations put upon the same class of phenomena by different observers. In minds of a serious type the tendency is to take a dark view of the course of events, and to contrast unfavorably the present with the past. The old Egyptian moralist, Ptah-hotep, who wrote in the age of the Pyramids (about 3000 B. C.), appeals, as men do still, to the ancients, and bemoans the degeneracy of the times. Minds of a more optimistic temperament see everywhere signs of advancement. The eighteenth century was an age of superficial optimism, and they ended in the great disillusionment of the French Revolution. In contrast with the eighteenth, the nineteenth century developed its vast systems of philosophical pessimism. Where religious faith is parted with, the tendency in all times is towards hopelessness. Goethe, usually optimistic, gave it as his opinion that men would become more clever and acute, but not better, happier, stronger in action, at least only in epochs. Renan said: "Candidly speaking, I fail to see how, without the ancient dreams, the foundations of a happy and noble life are to be relaid." Professor Huxley wrote despondingly: "I know of no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history. . . . And the best men of the best epochs are simply those who make the fewest blunders and commit the fewest sins." Herbert Spencer, at one stage, was confident of an "evanescence of evil" through evolution; in his *Autobiography* he ends on a gloomier key.

At the present moment we have both optimists and pessimists, but *the tone that prevails in sceptical circles is still, as always, predominatingly pessimistic*. There is much talk of "disillusionments," of extinct enthusiasms, of the death of ideals. The term "*fin de siècle*" has been invented to express the feeling. In truth, there is no real ground for faith in progress, or hope

for the removal of the world's evils, without the belief in God and in a Gospel of redemption, such as many of our would-be intellectual teachers are turning their backs on. One of the most depressing books of modern times is Max Nordau's volume on *Degeneration*. After a series of realistically drawn pictures of the phases of degeneracy in our age, the author has a chapter called "Prognosis," in which he almost despairs of a remedy, but stays himself on the faith that evolution has not yet exhausted itself, and will ultimately eliminate the unfit; or, if civilization prove too much for society, the world can give it up!

II.

The Hebrew prophets are splendid examples of how *faith in a God of righteousness*, and in his living presence and work in history, can lift men above the mists of doubt and error that blot the very sun in the heavens from their sight! If God is in his heaven, then all is surely well! In no nation but the prophets' own was the true God known. It was at a time also when everything in the history of their nation was against them, when God's purposes seemed breaking down in failure, when their land was overrun by the invader, when, later, the Temple was in ruins and the people in exile, that the voice of the prophets was lifted in inextinguishable confidence that God's promises would be fulfilled, that his Kingdom would come, and that the religion of Jehovah would become the religion of the whole earth! The Apostles, again, how impossible it seemed on that day when Jesus hung upon the Cross that his religion would ever become the world-wide power it now undoubtedly is! Yet the faith of Christ's disciples never faltered from the day of his resurrection, and does not falter yet in spite of the obstacles that oppose themselves to the advancement of his religion.

To put the matter in a sentence it is *not from human deductions* of the probable course of events in the future, but from firm faith in God, and in the Gospel of his Son, that assurance of the final victory of the truth is to be gained. If God reigns; if he is holy, righteous, good; if his revealed will is that righteousness shall prevail over sin; if moral law can be relied on to work out its issues as certainly as natural law; if there are divine powers in the world proceeding from the exalted Christ, more potent than all the forces than can be arrayed against them—then but one result can follow, however long and perplexed the road be by which the goal is reached. Times and seasons the Father has kept in his own power (Acts 1:7), but the event is sure. The first thing is to be "established, strengthened, settled" (1 Pet. 5:10) in the faith that is in Christ! the cross-currents of modern speculation and denial will then no longer vex us. This is the true attitude of the "modern" Christian, as it has been that of the Christian in all past ages.

III.

It is not the case as unbelief would have us think, that *the currents of the age* are all flowing in one direction. God is shaking all things in heaven and earth, but the things that cannot be shaken "remain" (Heb. 12:26, 27). God remains,

the Bible remains, Christ remains, the sin and need of the world remain, the Gospel as God's provision for that need remains. It is the purest of delusions to imagine that any one of these things is going to be left behind in the world's march of progress. What has the world to substitute for them? We speak sometimes of a "modern view" of the world, but there is in truth no one "modern view" on which the thinkers who use this language are agreed. Their creeds are as hostile and mutually exclusive—they are as much at war about them among themselves—as it is possible to imagine. The voices of the age are a Babel. Over against their discord stands the one unchanging testimony which Peter gave at Caesarea Philippi when confronted with the Babel of the voices of *his* age: "Thou art the Christ, the Son of the Living God" (Matt. 16:16). On that testimony, borne by believing men, Christ felt he had found a rock on which to build a church. The church will endure so long as it keeps to this one foundation.

The currents of the time are *not*, as alleged, all anti-Christian. There is a powerful drift setting in towards the recognition of a spiritual basis of the universe, towards the acknowledgement of a personal, an acting, a self-revealing God. That can only have its issue in the recognition of Christ as the unique Revealer; then as God's own Son manifest in the flesh. The stars may disappear for a time in the heavens; when the clouds clear away they shine out again as of old.

IV.

Much is heard in these days of a "*reconstruction*" of Christian doctrine. Not a word is to be said against any attempt to restate truth in the forms most adapted to the intelligence and culture of the time. Only one would wish to know what "*reconstruction*," in this connection, is taken to cover, and how far, under this specious term, abandonment of vital truth is not contemplated. Is the "*reconstruction*," e.g., to leave out miracle? Is it to leave out a real Incarnation, giving us as Redeemer only an ideal man? Is it to leave out the Virgin Birth and the bodily Resurrection? Is it to leave out a "Fall," and substitute for it the evolutionary doctrine of man as a creature who is rising? Is it to leave out "Atonement"—the dying for sins, the just for the unjust? (1 Pet. 3:18). Is it to leave out a supernatural Regeneration? If this is so, it is a "*reconstruction*" with which genuine Christianity can have nothing to do.

The present writer has been led to ponder this subject from many sides, and would only, in closing, bear his personal testimony that he does not know a single one of the great doctrines which Protestant Churches, reverting to Scripture as a basis, have generally accepted, which Christian faith is called to part with in the future. There is a unity in the faith which secures that, even if lost sight of for a time, essential doctrines will eventually reassert themselves. The "Fall" is put in question by evolution; but unless sin is made a necessity, and deprived of its heinousness before God, which made redemption needful, its origin must ever be sought in the voluntary departure from rectitude of a creature who had the power to live obediently. The Trinity is called "metaphysical;" but we cannot be faithful to the revelation in the Gospel if we fail to recognize in it a God subsisting and revealed, in the words of the baptismal confession, as Father,

Son and Holy Spirit. The trend of the "New Theology" is to humanitarianism in Christology; but the church, so long as it adheres to the faith of the Apostles, will never, we may be sure, depart from its testimony to its Lord as perfect God and perfect man—the Word made flesh. There are all sorts of speculations on the Atonement, but any "moral" theory which denies the true vicarious death, and atoning, cleansing power of the blood of Christ, will never satisfy the conscience or faith of the general Christian community or furnish an Evangel to preach to the masses. "Justification" is thought to be a "forensic" term, but it can never be twisted to mean anything but what it signifies in Paul—a setting right with God through his own free act of pardon and acceptance for Christ's sake. There are eschatologies innumerable; but while the mysteries of the future are acknowledged, we have no expectation of seeing the church commit herself to either universalism or annihilation, or even make a dogma of second probation. Let veils lie where Scripture leaves them.

The ground for the confidence that these truths will abide simply is that they are *there in the Bible*, and that the world *cannot do without them*. The teachers of our new theologies are never under a greater mistake than when they imagine that it is the preaching of this old Gospel of the grace of God—old, yet ever new—which is alienating the modern world from the churches. It is not the preaching of this Gospel which is emptying the churches, but the want of it. No; the counsel of God stands, and the indispensableness of the truths of the Evangel of the New Testament will be felt the more strongly the longer they are considered.

"Now unto the King Eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen." (1 Tim. 1:17.)

PRAYER FOR THOSE WHO SERVE.

LOIS BUCK.

If my lips are stained
Then the prayers they pray for you will be
unclean;
So I kneel and plead:
O, Hand of God, take thou a burning coal
From off the altar on the holy mount,
And lay it on my lips until the whole
Impurity goes up in clouds of smoke.
If my arm is weak
Then 'twill fail to raise and lift you from the
ground;
So I pray and plead:
O, Arm of God, reach down and take thou hold
Of my weak arm; give it the living thrill
Of thy great strength, as prophets felt when bold
They stretched theirs forth to lift the nations up.
If my soul is dead
Then before your face I'll be a stricken corpse;
With a cry I plead:
O, Life of God, breathe Thou in me and make
Me live, that I within their midst may have
A full, rich being, so that they may take
Cognizance, say—Behold the life she lives!

FROZEN OUT.

The reindeer balk, and snort, and rear
(A way they hadn't ought to),
They see they'll have no fun this year,
For Santa's got an auto.

—J. J. O'Connell.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

The last month in the year has arrived! It offers many opportunities, but none better than this: it enables us to gather up the broken threads of a rapidly receding year and bring the year to a close with some success.

December is the month to consider next year's budget. Do not wait until January, 1913, before taking up the budget. Consider it well now and be ready to act when the annual meeting is held.

We are anxious to receive more church methods from the brethren who are in the active ministry. You are doubtless busy, but that is just the reason your ideas are valuable. There are some who do not feel they have anything worth while to send, but we can use anything we receive, not always in its original form, but it serves as a basis for an article or method. The value of this department is increased materially when practical plans that have been actually worked out are reported in our columns. Put us on your mailing list and send everything to Rev. E. A. King, 4 South Sixth St., North Yakima, Washington.

IDEAS FOR CHRISTMAS.

To pastors who keep files of The Expositor, and we hope all of you do, there will be found a whole page of suggestions in the number for December, 1910, page 140.

The card on the following page makes a very attractive and cheap gift to the members of the parish. It is published by the Woolverton Printing & Publishing Co., Osage, Iowa, at only thirty-five cents per one hundred.

This firm also publishes a four page "Greeting" called "Booklet Style G," that is of superior value and we suggest that pastors write for samples.

The Temple Baptist Church of Philadelphia provides a special calendar for Christmas services with illustrations printed in green. Many churches can follow this example.

The following unique Christmas greeting was sent out by Pastor Walton to all the people of his community:

"I wish you much of Christmas cheer through all the year. I wish you all the joy it would be safe for you to have. I wish you just enough of sorrow to bedew the heart with needful tears, that sympathy and charity may blossom and bear.

"I wish you some true friends and fellowship with my Great Friend, the world's Saviour, whose birth we celebrate this week. I wish you just enough enemies to whet the edge of life.

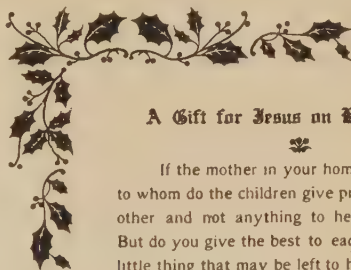
"I wish you as much of fortune as you can endure, with just enough earthly loss to make you count eternal gain.

"In truth, I wish you a hopeful, helpful, faithful life. May you have a heart of cheer, a spirit of hope, a hand of help, a life of love, for every day in all the year."

The Washington Street Church, of Toledo, Ohio, gave to all its Sunday School pupils one year, a cardboard bell like the following:



Some one has sent us an envelope, attractively printed with these words on its face: "My Christmas Gift to Christ and His Church." On the inside is a card bearing the following message:



A Gift for Jesus on His Birthday.

If the mother in your home has a Birthday, to whom do the children give presents? To each other and not anything to her? How absurd! But do you give the best to each other and any little thing that may be left to her?

Put into this envelope your birthday gift for Christ this year and bring or send it to your church Sunday morning, December 26, 1909.

This is a splendid idea and church members should be encouraged to make gifts to their church. There is no reason why at Christmas they should give gifts to every one else and forget their church.

The following article, "Why Celebrate Christmas?" by Dean Hodges, may well be printed in every church paper and calendar the week preceding Christmas:

Nineteen hundred years ago, in the midst of the affairs of men, in a land at the end of the Mediterranean Sea, among a people distinguished for religion, as the Greeks were distinguished for art and the Romans for law, appeared the Son of God. We reckon time from that event, numbering the years according as they are before or after the birth of Jesus Christ.

Every year we remember his birth in the festival of Christmas. This offers a natural occasion for teaching children concerning the

A Joyous Christmas

AND A HAPPY NEW YEAR



Person in whom all our religion is embodied. Thus and thus, came the Son of God among us.

Nothing can be more beautiful and impressive than the Christmas stories at the beginning of the Gospels of St. Matthew and St. Luke. The quiet reading of these pages on some Christmas Eve will be for some children the beginning of the actual consciousness of religion. The Son of God came and lived among men. God so loved the world that he gave his only begotten Son.

The Christmas carols, sung at Sunday School and at home, the church garnished with the Christmas greens, the service glorified with music, will deepen this impression. The Christmas tree points up to heaven, whence come all good and perfect gifts; and gifts are put upon it in memory of the supreme gift when God gave his Son. The Child in the manger in the Christmas pictures is the Son of God, who in his life and death and resurrection made us to know God.

* * *

"The Pilgrim Teacher" for December, 1911, contains an original scout play called "The Boy Scouts' Christmas Frolic," by F. D. Elmer. In churches where there are Boy Scouts it would be well worth while to give this play. In the same magazine is a Christmas service with music and readings.

* * *

The most beautiful Christmas calendar we have ever seen comes from Central Church, The Auditorium, Chicago, of which the Rev. Frank W. Gunsaulus is minister. It is printed in blue, white and gold and beautifully illustrated. Copies might be obtained by addressing Rev. Geo. W. Gray, associate pastor.

* * *

Rally Day is over and our next special day is Christmas. It is wise to appoint the committee early so as to know what to do far in advance. The "holiday rush" applies to the school as well as to the store.

A number of the schools last year had a giving Christmas. Many of them used the service entitled "White Gifts for the King." The "white gift" may be of "Self, Service or Substance." As a rule, the entire platform is

Each recurring Christmas-tide marks off a period of our life. Again we think of the gift of our Saviour to this world. May His coming unto you be the joy of all your life, and by His help may you mark off at this Christmas-tide its best period. In this endeavor I bid you "God Speed."

Whatever a brother's fellowship or a pastor's devotion can do, I shall seek to do, to make your life rich in blessing.

Cordially yours,

draped in white, the floor also being covered. A tall white cross standing in the center is all that is necessary. However, two Christmas trees festooned with ribbon may be used at either end of the platform.

Representatives from the different departments and classes present their gifts at the time assigned on the program and after stating what they are and what they are for, lay them at the foot of the cross. The service is published by Meigs Pub. Co., Indianapolis, Ind.

In all our Christmas plans remember that "worship, love, joy spell Christmas."

CHRISTMAS IN THE SUNDAY SCHOOL.

ANNA BURNHAM BRYANT.

The average Sunday School teacher at about this time of the year is looking for plain practical articles, bristling with Christmas hints and suggestions. A grain of novelty is precious, but with or without it, any sort of First Aid to Christmas Givers is welcome. In the following paragraph an attempt is made to suggest something more or less novel and attractive.

Decorating the Tree.

It is wholly unnecessary to buy expensive baubles for this, yet a bright thought suggested a way in one country community a few years ago by which the Sunday School tree was easily the most magnificent of any in the township that year. Somebody said: "Almost every one has the home tree on Christmas Eve. Why not strip them early next morning and bring over all our choicest decorations for the Sunday School?" The idea was adopted, and the tree was indeed a brave sight, decked out in the contributions of a score of families, some offerings representing a good deal of money.

But, aside from this there are so many pretty and ingenious substitutes of home manufacture for the glittering commercial trimmings and ornaments that I never vote for the latter, even where money is abundant. There is fun and sociability in the work of making gilded nuts and strings of popcorn even; and a committee on ideas will think of fifty new ways in an evening. Here are a baker's dozen:

1. Trim with red paper lanterns (made by folding oblongs of red paper lengthwise through the middle, creasing sharply and slashing in parallel lines almost to the edge, then unfolding and joining the short edges, adding a loop of paper for a handle.)

2. Use strings of red berries (black alder, bitter-sweet, the big, red fruit of hardy rosebushes, cranberries, etc.) These, alternated or intertwined with the old-fashioned popcorn are prettier than any festoons of tinsel.

3. Wrap acorns in gilt and silver paper and hang in bunches of five or six or a dozen.

4. Gild cones, big and little, and hang from the branches.

5. Treat cones with a bath of very thin mucilage and then powder with "diamond dust" to make them sparkle.

6. Make egg-shell baskets and cover them with tiny gilt stars. These can be bought by the box (ten cents a box), or may be cut from a sheet of gilt paper.

7. Hang tiny red stockings (three or four inches long, cut from red cambric), with one bright penny in each toe, for the kindergarten.

8. Trim with snow balls (these may be merely globes of cotton-wool, or they may be made of white fleece-lined cloth, and enclose a gift before being sewed together, a variation of the orange tree once popular at Christmas.)

9. Have a "Snow Tree"—huge banks of white cotton underneath, branches heavy with it, icicles (made of glass prisms hanging from them), and all presents powdered with snow or the semblance of it. "Jack Frost" might dig these out of the snow-banks and pull them from the branches.

10. Gild "wishbones" and hang by a thread from the tips of the branches. If the supply of real ones gives out make imitations of cardboard and cover with gilt or silver paper.

11. Instead of candy bags make candy baskets, similar to the usual May basket, only of the Christmas colors, red and green.

12. Get Japanese paper napkins, stamped with holly, or else with Santa Claus figures, and put a handful of popcorn, candy, nuts, etc., in each. Pull the corners together, give them a twist and hang on the tree.

13. Last year some one who wished to give pleasure to a lot of little folks gave fifty colored electric bulbs to light their tree. It looked like fairy land. This is not offered as one of the "home-made" or inexpensive suggestions.—Congregationalist.

HOW SHALL WE ANNOUNCE THE HYMNS?

There is some difference of opinion as to whether or not a minister conducting a service shall read the hymn through before it is sung. A pastor in Burlington, Mass., says:

"On two occasions soon after beginning my pastorate here I read the hymns from beginning to end. Soon after, while in consultation with the church organist and choir, I spoke of what I had done, and the reply was the request that I should always read. One reason given was that to hear a hymn well read gives both congregation and choir a better understanding of the real thought of the hymn than does the listening to or taking part in even the best

musical rendering of the hymn, and so helps in the worship."

The well-known and much beloved theologian, William Newton Clark, preferred that the hymns be not read, but he thought it not sufficient for the minister to merely announce a hymn by number. "The dignity and continuity of the service," he said, "demand more than the mere announcement of the number. The minister should indicate what the first stanza or at least the first lines of the hymn. To omit this is to omit the vital connection which the leader ought to hold with the worship of the congregation."

Russell Sears, of Providence, R. I., says:

"A few weeks ago I saw this thing very nicely done. The first hymn to be announced followed the notices; after calling attention to one or two of these the minister picked up the Hymnal and, without making any remarks, read one or more stanzas of the hymn to be sung, then he merely gave its number—'Hymn 13.' After the sermon he did the same way.

"The less sharp corners and unnecessary announcements there are in our services the more beautiful they will be, and to adopt this method of announcing the hymns would remove the sharpest of the corners."

HOW ONE CHURCH REACHES SEAMEN.

The Seamen's Church Institute in New York is an Episcopalian church, a hotel, savings bank, employment bureau, lyceum for entertainment, and relief society. It has its own launch in the harbor, which goes to incoming ships and transports seamen to the institute.

Money is banked for seamen or transmitted free of charge to dependents in any part of the world. The tower of the new building on Coenties Slip will be provided with a green light which will be visible from as far down as Sandy Hook, and a time-ball dropped at noon will furnish correct time for the chronometers of all the shipping in the harbor. In the "Breakwater Hotel," the institute's Brooklyn branch, 31,000 men registered in the course of last year. The institute secures shipping employment for over 3,000 men annually, and transmits to seamen's wives and mothers something like \$130,000 each year, baffling social parasites to that extent at least.—Exchange.

HOW BOYS MAY HELP.

Rev. Frank E. Graeff, pastor of the Haws Avenue M. E. Church, Norristown, Pa., prepared 2,000 small tags advertising his services and had his Sunday School boys take them around to the houses on Saturday evening between seven and eight o'clock. This kind of work is also good for the boys. Many a pastor could double his efficiency by using the boys.

FUNERAL AND WEDDING REPORT CARDS.

Every pastor should keep a careful record of his funerals and weddings. Books for this purpose are prepared. We are using Stall's "Pastor's Companion" with satisfaction, but since starting a card index of church affairs we realize the value of this more modern method.

At the First Congregational Church, Oakland, Cal., the card reports are in use. The following blanks, printed in blue and buff, are simple, but they supply the necessary facts for record:

First Congregational Church
Oakland, Calif

WEDDING REPORT

GROOM

BRIDE

Name
Residence
Age Church Member Number of Marriage
Age Church Member Number of Marriage
Place Date Minister
Future Residence

FUNERAL REPORT

Name Age
Address
Date of death Of funeral
Cause of death
Church member Undertaker Minister

THE BIBLE IN THE PUBLIC SCHOOLS.

We wish to call the attention of pastors in states where the Bible is not read in the public schools to the importance of doing something to either restore the Bible reading or introduce it. We do not advocate the study of the Bible in the schools, but we do think that the book ought to be read daily before the pupils.

The National Reform Association, Room 603 Publication Building, 209 9th street, Pittsburgh, Pa., will send you a twenty page pamphlet on the subject stating the reasons why the Bible should be read in the schools, and also stating the present legal aspect of the case in the various states. Send for a copy at once.

FINGER BOWL AT COMMUNION.

Isabel Drisko.

A part of our Individual Communion set outfit (which part is provided by a special gift) is a finger bowl, which is set on one corner of the communion table with a special napkin. Our pastor never forgets to use this finger bowl before "breaking bread." A comforting act, too, to the thoughtful on-looker.—Exchange.

COMMUNION BREAD CUTTER.

Does any one know of a bread cutter for cutting communion bread into little cubes so that when the pastor "breaks the bread" he simply pushes over the large cube standing apparently whole on the plate? Any information on this subject will be greatly appreciated by E. A. King, 4 South Sixth St., North Yakima, Washington.

SECURING THE PEOPLE'S OPINION.

Early in October we sent out a letter to every member of the parish enclosing a question blank requesting answers to certain ques-

tions. As a result we secured quite a list of sermon topics and some names of people on whom to call.

It is of much interest to know what kind of subjects the people like to have presented. One man who gives a tenth of his income to the church and kindred Christian agencies requested the pastor to preach on the tithe system of giving. This we did with very happy results. Other topics were suggested and they will be treated in the course of the winter.

The point we wish to emphasize here is that it would greatly help the average pastor to consult with his people about the subjects of his sermons. It would enable him to know the minds of his people and it would lend a living, vital interest to his preaching.

CHURCH TOILETS.

There is no better index of the tone and sanitary sense of a church than the condition in which it keeps its toilets. There are churches that are dreadfully behind the times in that they do not have any, but those that do ought to keep them perfectly sanitary and moral.

All marks, names and unsightly decorations should be removed and kept away. The ventilation ought to be good and the air kept as pure as possible. And there should, if possible, be two, one for men and one for women. This is just simple good sense and common social requirement, but it is a fact that there are still some churches where these things are woefully neglected.

There ought to be in some of these toilets a disinfecting device of some kind, and we have good reason to believe that such a disinfectant as is put up by the West Disinfecting Company, of New York City (9 East 59th St.) is well adapted to this purpose. Any plan, however, whereby the church is made as clean and sanitary as our homes, or hotels, or clubs, will do. We can hardly realize what an influence these things are for good or evil.

THE GOSPEL OF HEALTH.

REV. JONATHAN EDWARDS, SPRAGUE, WASH.

I have given five lectures of the program enclosed. The people are evidently interested. Congregations have been good and increased Sunday by Sunday. I answer questions as a prelude. Last June we changed the arrangement of our morning service, by combining Sunday School and preaching service.

We call it Divine Worship and Bible Study from 10:30 to 11:45. I teach Bible class and give ten minute sermon on Golden Text and try to adapt it to the Sunday School scholars. So far it is satisfactory and we have not lost half a dozen from our morning service.

The list of subjects referred to is as follows:

- The Healing Age.
- Healing in Olden Times.
- Healing in Modern Times.
- Mental Healing Organized.
- Healing Evidences.
- Varieties of Healing Cults.
- The Mind that Heals.
- Limitations of Mental Healing.
- Healing Power of Suggestion.
- Health-Giving Self-Suggestions.

Relation of the Sub-conscious Mind to Health.

Main Points in Mental Healing.

A SPLENDID LETTER TO MEMBERS.

The following letter, tastefully mimeographed, was used at the beginning of this year for the purpose of rallying all of the members to the church. Such a letter might with profit be sent out by every pastor some time during the latter part of December:

Dear Member:—

It is wise to look ahead and ask the question, "What am I going to do this year for the church and my Lord." We want to help you answer it.

Some Things You Can Do. If in health, you can attend church. This is your **pledged** covenant duty. You can pray for the pastor's message. You will be helped according to your prayerful spirit. You can give something for the church and the cause of missions. You can kindly invite others to come to the house of God. You can speak a good word for your church and withhold criticism. You can encourage the workers in the Sunday School by your presence and prayer.

To do these common things will make your church strong.

Some Things You Cannot Do. You cannot drift away from the church and Christian life and retain good standing in the church; nor in the community; nor in the Lord's favor.

A rule of the church reads as follows: "Any members who for a period of one year or more, fail to support the church by their presence or by their offerings and sympathy and give no satisfactory explanation for such neglect, shall by virtue of such conduct deprive themselves of membership." This becomes operative January 1st.

A LEAGUE OF CHURCH WORKERS.

Pilgrim Church of St. Louis, Mo., has a well organized league of service. Its membership pledge is given below. This announcement is printed in its manual so that every member may have a chance to consider it carefully and fill out the blanks deliberately.

The Pilgrim League Covenant.

The Young People of Pilgrim Church are invited to unite on the basis of the following covenant:

Membership Pledge.

"Trusting in the Lord Jesus for strength, I promise Him that I will strive to do whatever He would like to have me do, in daily devotion, in personal service, and in loyalty to the interests of His Kingdom. As an active member I promise to attend and support the meetings and do all in my power to make the society helpful in promoting Christian life and service."

Each member is expected to elect one of the following departments of service, indicating it on the pledge card which is divided as follows:

THE BOY NOT A PROBLEM.

WILLIAM SHAW,

In The Congregationalist and Christian Work.

The boy is in danger of ceasing to be a boy, and is becoming simply a problem, in the estimation of many earnest workers. The experts have charted and classified him. By some he is supposed to be a twentieth-century edition in miniature of the children of Israel, and his life a repetition of the journey from Egypt to the Promised Land. I don't quite understand why successive generations of boys should have to go through this experience when the children of Israel passed through it only once.

One expert, who is training ministers to handle the boy "problem," said that the boy of fourteen who is religious is not a real boy, just an effeminate imitation of one. This statement decided me to do a little investigating.

On the way home from a Christian Endeavor convention I held up a carload of Endeavorers and made them deliver their religious experience. More than half of them became Christians in a Junior Society before they were fourteen.

The men were broad-shouldered, manly looking fellows who could give a good account of themselves on the gridiron. Indeed, I noticed that that effeminate (?) sport had special attractions for them, for I saw them at the game the day before.

I found that most of them were Sunday School officers or teachers, and several were deacons or elders. One was a successful lawyer, and the others represented different lines of business. I find that most of the men I meet who are active in the work of the churches today became Christians before they were fifteen years of age. Judging by the spirit of these men now it is wonderful how they have shed their "effeminacy."

I am coming to believe that we have overworked the "little savage" idea; that the "gang" also needs to take a day off; that the "psychologist" is the star failure when it comes to personal work with boys; and that "adolescence" can be made to cover a lot of nonsense. When the boy is a "problem" he is usually preceded by a "man problem" in his home and church.

If religion seems an abnormal thing to the boy it is because he has not been in contact with an expression of the real thing on the part of his father in the home, and the men in the church. At no time in his life will the boy nature be so open and hospitable to religious truth as between the age of twelve and eighteen.

Much of our work for boys is a failure because it is professional and artificial, with the club as its center. For every boy that we take off of the street we take a half-dozen out of the home. The time is coming when the emphasis on boys' work must be changed from the club to the home. When parents feel their responsibility, and cultivate the boy in the home there will be fewer boys on the street. If the "big brother" idea which is accomplishing so much in reclaiming the vicious boy, could be applied to the boy before he

goes astray, the "problem" would be near its solution.

If the boy and his playmates could enjoy the same freedom in the home that they have in the clubroom, with suitable games, and the leadership of some manly young fellow who would counsel and guide them, the "savage" and the "gang" would largely disappear.

Here is a splendid opportunity for Christian young men to make their lives tell on boys. Much of the work that is done by boys' clubs that provide for no direct religious training, and have no connection with the church, could be done in these home groups and so interest, win and hold the boy until spiritual visions and ideals have gripped his life.

Don't get discouraged if you can't follow the expert's chart in dealing with the boy. If you love the boy and are willing to let him be a boy as long as nature intended he should be, you need not hesitate to tackle him, "problem" and all.

HOW ONE CHURCH MANAGES ITS FINANCES.

The Richmond Avenue Methodist Episcopal Church employs a financial secretary and issues the following instructions to each member at the beginning of the year. We reproduce the material here because this is the season of the year when every church should be planning for its financial interests for 1913:

Our Financial Program.

The expenses for pastoral support, sexton's salary, music, interest, repairs, insurance, heating and lighting and all other incidental items necessary for the conduct of our church amount to \$180 a week or approximately \$9,500 a year. This does not include our apportionments for benevolent and philanthropic enterprises.

To raise the above amount we are entirely dependent upon the freewill contributions of the individual members of our church and congregation, as we have no endowment, rented sittings or men of large wealth whose generous gifts relieve others of their share of the burden.

Our Obligation.

Every person who becomes a member of the Methodist Episcopal Church publicly pledges to "contribute of his earthly substance according to his ability to the support of the gospel and the various benevolent enterprises of the church." We ask no more and no conscientious Christian will be satisfied with less. Probationers and members of the congregation are also expected to bear their part of the responsibility.

Our Resources.

Our financial problem is fully solved only when every member of our church and congregation becomes a pledged and regular contributor to the current expense fund according to his ability. There are very few who cannot give something. The children and young people should be trained in the systematic fulfillment of their church obligations. As children are taught to pray, so teach them to pay. If a child is old enough to attend church, he is old enough to place his coin in his own envelope and deposit it on the plate.

Our Possibilities.

Think what a little persistent and systematic self-denial will accomplish. If our ten thousand members and adherents would, on the average, save four street car fares a week for a year the aggregate would pay the entire running expense of the church. Do not be robbed of the joy of giving because you cannot give largely. Do what you can and do not try to do more.

Our Proportion.

In view of the large number of children and other non-earning persons whom we are glad to have connected with our church, but whose contributions are necessarily small, we wish to emphasize the fact that to meet our weekly budget liberal payments must be made by those whom God hath prospered, remembering always that proportionate giving is based upon what one receives and not upon what one has left after all expenses, necessary and needless, have been met.

In addition to a large number of pledges for lesser amounts, we find upon a careful canvass of the situation that we need the following subscriptions to provide for our weekly budget: six or seven pledges at \$5.00 a week; five at \$4.00; five at \$3.50; five at \$3.00; five at \$2.50; ten at \$1.50 and twenty or more at \$1.00.

Our Plans.

Our form of pledge is as follows: "I will pay toward the support of Richmond Avenue Methodist Episcopal Church \$..... cents weekly, this pledge to continue in force until changed or canceled by myself."

To each subscriber is assigned a number, and at the beginning of his subscription and on the first of January of each succeeding year he is given fifty-two numbered and dated envelopes, one for every Sunday of the year.

The use of this method not only simplifies the work of the financial secretary, but enables the subscriber to discover by a glance at the envelopes remaining in his package the state of his account.

The church office is open daily where Miss Alice Barnard, the financial secretary, can be found. She will furnish subscribers with envelopes, correct errors when any have occurred and make such personal calls upon our people as may be required.

Our Credit.

It is the earnest desire of your servants, the official board, to pay all bills monthly, and other obligations as they mature, thus saving interest on overdue accounts and securing a good credit rating among business men. We appeal to you for your sympathetic and hearty co-operation in carrying on this essential part of the Lord's work.

Yours in the Master's name.

FORM OF SERVICE	IN CONNECTION WITH
Educational.....	Sunday School.....
Musical.....	Junior Congregation.....
Social.....	Boys' Work.....
Devotional.....	League Meetings.....
Special.....	Other.....

SPLENDID USE OF THE SUNDAY EVENING SERVICE.

Four pastors at Fall River, Mass., are just now offering the people of that city a series of Sunday evening sermons on the Great Affirmations of Protestantism. Two Congregationalists, a Baptist and a Methodist have given one another the benefit of their criticism of all the sermons constituting the series, so each utterance in a sense represents not one man's view, but that of four.

Through a system of exchanges each delivers his own sermon four times at the regular evening services, beginning with his own church. Rev. Arthur C. Baldwin discusses "The Liberty of the Christian Man;" Rev. Willard L. Sperry, "The Priesthood of all Believers;" Rev. Ralph S. Cushman, "Justification by Faith," and Rev. Clarence F. Swift, "Cereemonial and Sacrament." When all the sermons shall have been delivered four times they will be printed in a local paper.

It is an interesting way of demonstrating the practical unity of opinion in the fundamental issues that exist between these participating ministers. It also calls the attention of the public Sunday after Sunday to a great and timely subject in its various aspects and tends to promote wholesome discussion of the subject in social as well as in religious circles.

The controversial element is quite in the background. To quote from the little circular announcing the sermons. "This series has not been undertaken with any desire to criticize other interpretations of Christianity. Nor is it the aim of these sermons to attempt any defense or "apology" for contemporary Protestantism. The preachers will naturally suggest the points of contact and of difference among the great communions of Christendom, as the development of their themes may demand, but their sole purpose is to state in positive terms those cardinal doctrines of Protestantism which mark it off from all other forms of faith, and which constitute its right to separate and continued existence. These sermons are, therefore, reaffirmations of truths which always have been and still are essential to Protestant Christianity."

A CHURCH PRAYER MEETING.

Topic: The Stature of the Christ.

Scripture: Matt. 5:17-26, 38-48.

Plan for the Meeting: The leader may show that the points of the Sermon on the Mount reflect the life-practice of Jesus and embody a standard of life for us. Let him dwell particularly on the Beatitudes. Then call on others, having assigned the themes beforehand, to speak on the following things that Jesus bids us do:

1. Not to break any commandment, verse 19.
2. To exceed in righteousness the scribes, verse 20.
3. Not to be angry, verse 22.
4. To be reconciled to our brother, verse 26.
5. Not to resist evil, verse 28.
6. Not to maintain our "rights," verse 29.
7. To love our enemies, verse 44.
8. To copy the Father, verse 48.—Selected.

A PASTOR'S HELPER.

No doubt every pastor at times would give much for certain information on national reform questions, facts concerning Christian citizenship, Sabbath laws, facts concerning the peace movement, religious education, the Bible in the public schools, and many other things. We have found great help in the publications of the National Reform Association, 603 Publication Building, Pittsburgh, Pa., and commend the association to our brethren as a pastor's helper of great value.

HOW TO MAKE THE MOST OF A COUNTRY PARISH.

Not long ago Dr. Forbush, in "The Well-spring," called for contributions relative to country churches. Among those received he printed one from Rev. Harlow S. Mills, of Benzonia, Michigan. Knowing Mr. Mills as we do and understanding something of his problem, we herewith reproduce his letter for the outlook and encouragement it may give to some pastor in a small field. The letter is self-explanatory as follows:

Dear Dr. Forbush:

Our church has celebrated the fiftieth anniversary of its organization by annexing all the territory for four or five miles in every direction. I began by visiting all the families outside of the two villages of Benzonia and Beulah, and by holding evening meetings as I was able in different parts of this territory.

There was at first no definite plan, except to serve all the people in every possible way. But the vision became clearer and more definite as we were obedient to it, and now after working the plan for a year and a half, some results may be noted. I have now an assistant, and we are holding services regularly on the Sabbath in nine different places in this parish, which is eight or ten miles square, and contains about 2,000 people.

The services are held in one church, three chapels, three school-houses and in two private homes. In three places services are held every Sabbath and in the other six once in three weeks. The combined congregations will probably average not far from 500.

The church has its foreign missionary in China and pays half her salary, and it pays an equal amount for home missions; the whole territory is worked in these interests and there are more than 300 different contributors to these causes.

The assistant pastor is a young unmarried man, and when in school was interested in athletics. He has organized athletic clubs in these districts among the young men and boys and combined them all in an Athletic League for the whole parish. Occasionally they have a "meet" on the Academy campus, spending the day in sports and games and contests. Much interest is taken in these events, and he is getting a strong hold upon that element of the population.

The plan is to organize neighborhood clubs in each place where we hold services, that shall be social centers, and places of training for team work in the promotion of common interests. A system of lectures or talks by experts on subjects of practical interest will be arranged, such as improved methods of

farming and fruit raising, talks by a doctor on sanitation and health, by a lawyer on legal matters that they ought to know about, by a teacher, accounts of travel, etc. I want the people to know that the church is interested, not only in their spiritual welfare, but also in all that comes into their lives.

There will be a central neighborhood club in the village, that once or twice a year will act as host to all the surrounding clubs, and entertain them on the village campus, where a day will be spent in social intercourse, with a program of speeches and music, having usually with us a distinguished speaker from abroad. We hope some time you can be with us on such an occasion.

Each week I have a column in our local paper in which I speak of matters of interest in our work, and thus it is kept before the people.

This, in brief, is the scheme we are trying to work out. I do not consider that it has passed beyond the experimental stage, but the results thus far are encouraging. If it may prove to be a contribution of some value in working out the Country Problem, I shall be very glad.

You are at liberty to make such use of the foregoing as you see fit. I have been pastor of this church for more than fifteen years and it has been self-supporting for twenty years or more. A more loyal and faithful company of people it would be hard to find. The academy is an important part of the community life.

I think the great trouble with most of us pastors is in getting the vision. We do not see—at least we do not for a long time see what ought to be done, and what can be done. Especially do I think that we village pastors need the vision of what ought and can be done in the surrounding country, for "The Country Problem" is pressing hard after the city problem in its seriousness and importance. If we are making some contribution to the solution of the Country Problem, I shall be glad.

Very sincerely yours,
Harlow S. Mills.

RAISE MONEY BY THE "SELF-DENIAL PLAN."

Mr. T. C. Cleveland, of Athol, Mass., presents the following plan of raising money and will give further information:

The plan, briefly outlined, is this: To set apart a month, six weeks or two months as a period of self-denial. To give to each member of the church and congregation, and of the Sunday School, and various church societies, a self-denial envelope. Furthermore to send these envelopes by mail to all former members and friends of the church.

The people are asked to deny themselves throughout the month, or period proposed, all luxuries, and to bring their living expenses down to a minimum, placing in the envelopes the proceeds of their self-denial.

At the close of the period, on a Sunday, which has been widely advertised as the day for the return of the envelopes, they are brought to the church where a committee appointed receives them at the doors at the morning and evening services.

The amount is counted during the service and announced to the congregation before they are dismissed.

Each envelope being numbered and the numbers with the names of those receiving them having been recorded in a book, each one can be traced and called for, if not returned.

Another plan, varying somewhat from the above, is to have the envelopes received on some week night, at the close of the period, when a special reception with program and refreshments has been prepared and as the climax of the program the pastor or the chairman of the evening announces the amount returned.

Separate envelopes may be given the Sunday School and Young People's Society if desired and credit given them for the amount returned with special receptions for them if thought best.

A copy of the story, "How the Jones Family Denied Themselves," with an outline of the plan and a self-denial envelope, and a brief circular letter from the pastor or president of the society adopting it, stating the cause for which the fund is collected and the date of beginning and closing the self-denial period, should be placed in the hands of every member of the church and congregation and sent to all absent members and friends. One small church sent out five hundred appeals, the members sending them to their personal friends all over the country.

The self-denial plan has proven wonderfully successful. Single churches have raised in a single month over one thousand dollars.

PASTORAL EVANGELISM APPRECIATED IN IOWA.

A union evangelistic meeting has just been closed in Hampton, Ia., which had some unusual features that perhaps might be introduced into other communities with similar good results.

The pastors of the Baptist, Congregational, German Evangelical and Methodist churches decided they would try the experiment of conducting a revival campaign minus the professional evangelist, that they would do all the preaching themselves, holding the meetings one week in each of the churches.

They used plenty of printers' ink, advertised in the local papers and also by special printed invitation, and asked the people to hand out slips advertising the meetings.

They agreed that a different pastor should preach each night, but that no announcement would be made beforehand as to who the speaker would be upon any given evening. The ministers held a prayer meeting each night by themselves preceding the services. They also exchanged pulpits with each other on Sunday mornings. The expenses were easily met by two offerings each week.

From the first night the audience filled the church, and the interest was fully maintained for the four weeks. The meetings resulted in a number publicly confessing Christ, the organization of a men's society and a spiritual uplift to all the churches.

Notwithstanding the fact that the town has had big union meetings in specially built tab-

ernacles and conducted by notable evangelists, the unanimous testimony of the people is that the city received a larger spiritual awakening in the meetings just closed than in any former campaign.

At the last service an event unique in revival meetings took place, when the president of one of the banks, on behalf of the men of the city, surprised the ministers by presenting to each of them a check for \$110, as an expression of appreciation by the citizens.—Exchange.

BOOK LIST.

"Some Famous Country Parishes," by Ezra S. Tipple, published by Eaton & Mains, New York, brown cloth, gold title, pp. 244, over 80 illustrations, large type, \$1.50.

Here is a choice book for the country pastor, or any other, who loves to delve in pastoral lore. Six great country pastors are here portrayed, viz.: John Keble, Geo. Herbert, John Fletcher, Richard Baxter, Geo. Tennyson, and Charles Kingsley. It is a charming series of biographies, informing and inspiring. No preacher can read these sketches without being fired with a holy desire to make more of his own life and parish.

"The Delinquent Child and the Home," by S. P. Breckinridge and Edith Abbott, published by Charities Publication Committee. New York, green cloth, pp. 355, \$2.00.

This is a study of juvenile delinquency in Cook County, Illinois, since the founding of the Juvenile Court. The "Family paragraphs relating to boys and girls" ought to be read by every preacher in the country.—E. A. King.



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PREPARING FOR THE REVIVAL OR SPECIAL SERVICES.

The Revival or Special Service for renewing spiritual life of old and inducing others to follow Christ, is too often the result of chance or circumstance.

After Christmas festivities is usually considered the time to begin thinking about these meetings, or about securing an evangelist.

It receives about as much attention or forethought from the members as does the annual picnic, and I fear not as much enthusiasm.

This results in these meetings being forced into the activities of the church instead of coming into them naturally. The work of the church during the whole year might very well center about, or be arranged with reference to this work. Unless it is, the churches will continue to lose membership.

If you have not done so, begin planning now. Call all the officials of all societies together, and get them to unite on a plan. Consult them as to the wisdom of calling an evangelist. They may prefer to do the work themselves—the pastor making the addresses or expositions.

The recent Methodist General Conference advised strongly that the pastor should do his own evangelistic work, and the Methodist publishing house has ordered an edition of **"THE PASTOR HIS OWN EVANGELIST."**

This book is almost a necessity to the pastor who does this special work in his church. The methods in this book for producing and securing results are worth the price alone.

But in addition to the Methods the book contains more material, Texts, Themes, Illustrations, etc., than any two books ever published on this subject. The introductory chapter is by Chas. L. Goodell, who receives upwards of 200 members each year as the result of revival services which he conducts in his New York City church.

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RELIGIOUS REVIEW OF REVIEWS

NEWS AT HOME.

The Flag and the Bible.—In Lawrence, Mass., on Columbus Day, more than 30,000 people, men, women and children, marched in a patriotic parade waving United States flags, to the music of thirty bands. It was an education in patriotism, and a protest against the anarchistic and atheistic spirit of the Industrial Workers of the World, who in their late parade carried a banner inscribed, "No God; no Master!" Three days after Columbus Day the State Sunday School Association met at Lawrence with a registration of 3,000.

The Union Pacific Railroad employs over 700 Japanese, while the other railroads west of the Mississippi bring the number of Japanese workmen up to some 6,000. Mr. Y. Inoue has been appointed a Y. M. C. A. Railroad Secretary, to be a guide and friend to these men.

The Moody Bible Institute had 1,659 students last year, representing fourteen countries besides the United States. Its Extension Department carried on work in 70 cities. At the annual meeting H. P. Crowell, E. K. Warren and James M. Gray were re-elected as the executive committee for the coming year.

The New York School of Mothercraft will soon be opened. Practical instruction at moderate tuition will be provided in the home care and training of children. There will also be classes in biology, hygiene, eugenics, child psychology, kindergarten principles and practices, the sociology and psychology of the family life, all given in a non-technical and vital way.

Mr. Rade Pesut, a Bible colporteur, employed by the American Bible Society, whose headquarters are in St. Louis, in July traveled 341 miles, and visited 686 families in St. Louis, Hanover Heights, Valley Park, and Fenton, Mo. He found 170 families without Bibles, and sold 42 Bibles and 19 Testaments to Germans, Slovaks, Bohemians, Poles, Croatsians, Hungarians, negroes and English, but he was not able to sell any Bibles to Greeks, Turks and Jews, whom he met in St. Louis. Several of his customers were Socialists, and quite a number were Roman Catholics.

In Houston, Texas, with a population of 105,000 people, 20,000 attended the Sunday picture shows and vaudeville. The mayor indorsed a plan for a Sunday afternoon entertainment at the city auditorium, seating 7,000, and appointed as superintendent Rev. W. S. Lockhart, pastor of Central Christian Church. Opinions differ as to the propriety of this method of counteracting unwholesome influences, but the entertainments under Mr. Lockhart's direction have drawn large crowds.—The Continent.

The "Old Brick Church" in Mainland, Pa., was recently sold for \$80. In this church-yard some of the Colonial army victims of the winter at Valley Forge were buried.

Dr. Giovanni Luzzati, president of the Waldensian School of Theology at Florence, Italy, the most eminent leader of this oldest of the Protestant denominations, is in America and will lecture at Princeton, Union, Andover, McCormick and Louisville Seminaries. His general theme will be "The Struggle for Christian Truth in Italy." After one or two preliminary lectures, such as "The Dramatic History of the Bible in Italy," he will tell the story of how the followers of Peter Waldo have for so many centuries maintained a springhead of evangelical truth in the Vaudois valleys.

At the men's parade in connection with the recent Pennsylvania Sunday School Convention in Philadelphia, there was a modern seizing of the opportunity of preaching to the crowds gathered by the wayside.

Twelve automobiles were secured, each holding two speakers, generally an out-of-town and a local minister. Each had appointed eight stations along the line of march, beginning, half an hour before the parade, near where the line

of march formed. Thence the machines flew downtown, ahead of the procession, holding eight-minute Bible services at each stop, and automatically, by ironclad instructions, the chauffeur moved forward at the expiration of the allotted time. Each speaker made four addresses, and each machine made eight stops. Thus, ninety-six meetings were held altogether.

The Executive Committee of the Layman's Missionary Movement sent out a call to the Christian men of America for a deepening of the prayer-life. There are to be Laymen's Conventions all over the country to get the churches together in mission discussion groups.

The Evangelistic Committee of New York distributed 24,600 Gospels to as many sailors on board thirty-two of the largest battleships of the United States Navy recently gathered in New York Harbor. Permission to distribute the Gospels was received from Admiral Osterhaus, and the parties, with one exception, were received with extreme courtesy by the captains and high officers of the different ships.

The churches of Pennsylvania have a large problem on their hands, for the state has a foreign-born population of 1,438,719. This takes no account of the children of foreign parents. This figure represents a gain in our foreign-born population in ten years of 456,176, or a gain of 46.4 per cent. Of the total 1,438,719 of the foreign population of Pennsylvania, 827,868 have come from the nations of Southern and Eastern Europe; from Austria, 252,083; from Hungary, 122,471; from Russia, 239,262. Italy contributed 196,040. Fifty-seven per cent of the entire foreign population is from these countries. The last census gives Pennsylvania a total of 7,665,111 inhabitants; therefore, the foreign-born population amounts to 18.7 per cent of the whole.

The grounds of the Shaker community near Lebanon, O., some 4,000 acres, have been purchased by the United Brethren Church for an orphanage and home for children and old people, and dependent ministers and their wives. There were but seventeen Shakers left on the premises, all but three over eighty years of age. One building is reserved for ten years for their use.

Rural Manhood for November is given over to the interests of the Rural Young Woman's Christian Association.

Largest Civilized Nation.—The United States is by far the largest of all the civilized nations except Russia, which has about 130,000,000 inhabitants. The German Empire has 56,000,000, Austria-Hungary 47,000,000, Japan 47,000,000, the United Kingdom 42,000,000, France 38,000,000, Italy 32,000,000, and Spain 18,000,000. China has 350,000,000, but she does not count in a calculation of this sort. Owing to the rapid growth of the United States, the English language is now spoken by more persons than use any other civilized tongue. Moreover, the lead for English is rapidly lengthening. Nearly two-thirds of all who speak English are in the United States.—Leslie's Weekly.

The First Presbyterian Church and the First Congregational Society, of Owego, N. Y., have united under the name of the First Presbyterian Union Church of Owego. The new church will call the Rev. A. W. Bloomfield, the pastor of the Congregational Church.

For twenty-one years Dr. Burrell, of the Marble Collegiate Church, has distributed gratuitously to the evening congregation a printed copy of the previous Sunday sermon.

The Presbyterian Church contributed for benevolences, outside of the support of the churches themselves and the cost of general administration, \$6,798,319. These gifts were for foreign missions, home missions, work among the colored people, the building of new churches, the

care of the children, college work and other causes which have to do with the moral, mental and physical health of our own and foreign peoples.

In the United States the six presbyteries contributing the largest amount of money for the cause of benevolence, with the amount of their gifts, are as follows:

New York	\$813,642
Chicago	687,100
Pittsburgh	279,854
Philadelphia	163,832
Buffalo	153,061
Brooklyn	127,727

These six presbyteries, out of 292, gave more than one-third of all the money for the missionary work of the church.

The average amount per member in each of these presbyteries was as follows: New York, \$25; Chicago, \$22; Buffalo, \$11; Brooklyn, \$6; Pittsburgh, \$5; Philadelphia, \$3.

NEWS FROM ABROAD.

A revision of the Arabic Reference Bible is now being made. The New Testament is already issued, and the Old Testament will probably be ready for distribution by the middle of 1915. One man, Elias Behna, prepared all the manuscript for the press, and another set all the type. This is the third Arabic Bible for which Jirjius Shemaoun has set the type.

A letter from the Central Turkey Mission of the American Board says:

"With the coming of Europeans has come a flood of immorality. Within the last two and one-half years the number of saloons in the city of Adana, one of the largest cities in the mission, has increased from 70 to 220. Since the massacre of 1909 this city is said to have doubled its population, from 60,000 to 120,000. In all parts of the mission the cost of living has increased. Preachers and teachers have to be paid almost double the salary of twenty years ago."

Adana, Asia Minor, is near Tarsus, and the letter bore the post stamp of Tarsus on the envelope.

Swami Dharmanand, a Hindu ascetic of Bengal, sought life by visiting two hundred and thirty Hindu holy places in India; like Naaman, taking a little of the earth from each with him. He sought life by learning Arabic and studying the Koran and Mohammedanism. He sought it by learning Hebrew and Greek that he might study the Bible in the original. He sought it by travel, going to Mecca, to Rome, to China, and Japan. After seventeen years of study of Buddhism and Mohammedanism and Christianity, he now declares his faith in Jesus Christ, the only Messiah and Saviour of men. Such a life history means a sheer earnestness of purpose that not every Westerner has.—Bureau of Missions.

The state appropriations for church purposes in Spain are 50,000,000 pesetas which exceeds the entire amount appropriated for education by 8,000,000. But the entire income of the Spanish Catholic Church is estimated to be about 300,000,000. There are 32,000 priests and 60,000 monks and nuns in the black standing army. The Vatican is one of the richest proprietors in Spain and is frequently favored with legacies. Further than this Spain, which is the poorest of the larger European states, provides the Holy See with a full third of its income.

The London moving-picture dealers have made a three-reel film giving the story of John Bunyan and his great drama, the "Pilgrim's Progress."

The Philippine agency of the American Bible Society was founded in 1899, immediately after the islands had passed into the hands of the United States. More than 1,000,000 volumes of Scriptures have been circulated since that time, 61,154 volumes last year. One of the notable results of the year is the translation of the Old Testament into Panayan, while a revision of the Tagalog New Testament was jointly undertaken by the American and British and Foreign Bible societies. The whole Bible is now translated into three Philippine languages or dialects, the New Testament into four, and other smaller

parts of the Scriptures into still five other dialects—12 dialects in all.—Miss. Rev. of the World.

The new Chinese Republic is a Bible buyer. The American Bible Society has issued for the first six months of the current year nearly 60,000 more Bibles for China than during the corresponding period last year, and in addition, its agent, Dr. John R. Hykes, of Shanghai, has sent word to New York that he has orders for 200,000 copies.

It is officially announced that the Salvation Army will soon open work in China with a staff of 50 officers.

Mohammedanism has about 200,000 followers.

Japanese members of the Methodist Episcopal Church gave last year one dollar per member to home missions. For all purposes, local and connec-tional, they gave nearly fifteen dollars per member.—Missionary Voice.

To supply the needs of Canada's mixed races the Bible is printed in seventy languages.

The four theological seminaries affiliated with McGill University, Montreal, Can., Anglican, Congregational, Methodist and Presbyterian, have united their faculties for the common instruction of all their students in four-fifths of their studies. The first joint session was addressed by Robert E. Speer, of New York, and by Dr. Boyd-Carpenter, Bishop of Ripon, who came from England especially for the occasion.

For every missionary America sends to foreign fields, she also sends 1,495 gallons of distilled liquor.

Dr. Douglas Mackenzie, of Hartford Union Seminary, has preached at City Temple, London, while Dr. R. J. Campbell has been on his vacation. He finds that the fierce animosities of religious controversy there have died down. Dr. Campbell still casts the old evangelicalism in new thought forms, but no one can deny that he is now in essence one of the most ardent evangelists in the London pulpit.

Mr. Campbell's former associates, Rev. T. R. Williams, of Brighton, and Dr. Warschauer, are also swerving to a broad but tenacious evangelicalism. The younger men in the Free churches are not seeking dogmatic conformity, but are finding unity and new power in prayer. There is a contrary tendency led by Dr. A. C. Dixon, of the Metropolitan Tabernacle, which aims at thrusting English Free-churchism into a futile fight against both criticism and science, but this movement has not made many adherents.—Condensed from The Congregationalist.

SOCIAL.

On a late voyage of the Baltic, a young fireman, crazed with the heat of the furnace-room, threw himself overboard. Afterward the passengers provided funds for the family of the man, and through the influence of Mr. and Mrs. Waldorf Astor, the firemen off duty were gathered on the forward deck, sports were arranged, prizes given and inspiring talks given by Mrs. Astor. This effort at friendliness was much appreciated by the men. The poet among the stokers wrote a poem in Mrs. Astor's honor which she will probably cherish as if a great poet of literature had written it.

Marshall Broomhall writes to the London Christian as follows:

"The opium problem has assumed greater importance. The merchants have \$40,000,000 worth on hand. Several bankers have lent \$20,000,000 on this. No stone will be left unturned to compel China to take this opium. The banks and merchants are pressing the British Government to help. The said government has therefore stated that Great Britain 'would delay the recognition of the republic on the ground of opposition to the opium traffic.' Hence the Chinese Government has sought to compel the provinces to yield. The Chikiang Provincial Assembly replies: 'To harm people with opium is not an act of a civilized nation. Recognition of the republic will come. If Great Britain will

not recognize the republic, it is Great Britain's shame. We do not fear her.' Could anything more disgrace us in the eyes of young China, or more tend to stir up anti-foreign feeling? How can we look to God for his blessing if we continue to wrong another people?"—**Evangelical Christian.**

Our God, whom we worship, is on the side of humanity. Our gospel, in which we put our trust, is a gospel for the salvation of the world. If womanhood is crying to us with an exceeding great and bitter cry, we do not dare to drown that cry with out anthems of praise. We must heed it and find out what it means.

The old evangel always cheered men's faith by pointing to the spiritual victories that faith had wrought. The church may point to them today. Wherever earnest men have set themselves to heal the wounds of our society, the divine grace has been revealed, and goodness has come. Even that age-long social evil, whose grip has been on every civilization that the world has known, whose insidious influence lays hold upon the boys and girls of our poorer classes, and more and more upon the boys and girls of our protected classes, whose organized power is corrupting all our American city governments, whose character, so tragic and so pathetic, is the darkest blot upon our Christian society—even this is being vanquished. As a definite result of the arousing of public sentiment in Chicago during the last three years, there has been convicted and sent to jail on an average of one person per week for complicity in the traffic in womanhood, and the traffic has sensibly diminished in that time.—**The Biblical World.**

The national organizer of the Hebrew Sheltering and Immigrant Aid Society estimates that there are 100,000 Jews in the city of Cleveland. Every Jewish immigrant in Cleveland is visited periodically by a representative of the society and advised in matters of education, morals and business.

Insanity is increasing in the civilized world, but there is a decrease in prohibition states. In 1894 there were in dry Kansas 56.2 commitments to asylums per hundred thousand, the number since then has steadily decreased. In 1910 the number had fallen to 42.3, and in 1911 to 38.3, and the explanation given by the state board of control and the asylum officials is that there has been each year a stricter enforcement of the prohibition laws and a consequent diminished consumption of liquor.

Mr. William Hood, of Birmingham, Ala., invested one hundred and fifty thousand dollars in the building of a hotel in that city, and leased it for ten years with the proviso that no intoxicating liquors should be sold on the premises. The hotel has been open only about three months, but already it is proving a profitable investment.

The fetters of caste, one of the greatest barriers which Christianity has to meet in India, are being loosed. A weaving establishment in Belgium, Southwest India, has done much to oppose caste in several ways, by openly saying that caste is a barrier to industrial progress; by employing Brahmins as well as low castes in the factory; by making these Brahmins handle the fat that is used in the process of sizing.

A lawyer of the city in discussing this subject, said: "Caste must go. It is a custom in our high school to invite boys by classes to the principal's residence. At the close of the games, sweets are given out by the Brahmin, but all alike drink water from a "Christian" well, and frequently indiscriminately from the same cups, regardless of caste."—**Miss. Rev. of World.**

Mrs. Cynthia Westover Alden, the president of the International Sunshine Society, who devotes much of her time to securing benevolent assistance for blind babies, spoke recently in Lewiston, Maine. The people of her audience responded that it was all very fine and beautiful, but that there were no blind babies in Lewiston; whereupon Mrs. Alden began a tour of exploration. When she came back she had in her memorandum book the names and addresses of five blind babies in the town. The Lewiston

folk decided that there was something for them, to do after all. The entire incident is a graphic parable of the ignorance which so often makes good people content in the midst of abounding sorrow and astounding sin.—**The Continent.**

Work among immigrants to America is carried on by the Y. M. C. A. under three divisions, in European ports from which they sail, in American ports, and in inland cities, where the Y. M. C. A. secretary helps the foreigner to find a job and teaches him English. There were secretaries in eleven European ports, four in Great Britain, and in Havre, Antwerp, Rotterdam, Copenhagen, Genoa, Libau, and Hango on the continent. The last two places are in Russia and Finland.

These secretaries met 802 steamers last year, gave 54,926 cards of introduction to young men of 31 different languages. Inland, English was taught to 45 different nationalities.

GENERAL

High Cost of Living.—All efforts to reduce the high cost of living are based upon ignorance of biology, ignorance of the laws of evolution, ignorance of the recent progress of medicine, and ignorance of elemental economies. The high cost of living has always been with us. It is a blessing because it promotes human efficiency by killing so many. This is the gist of an article in *The Medical Record* by Charles E. Woodruff, of the U. S. Army. * * * The reduction of the size of families is a world-wide movement that has been going on for ages but only noticed for a century.

A narrow margin separates us all from starvation. Before harvest time, the last year's crop is nearly all eaten up. Most foods are perishable. If all harvests were suddenly destroyed the world over, the food in stock would not keep mankind alive long enough to plant the next year's crop, even if then furnished the seed. * * * Industries could not exist if there were not an idle mass to call upon to fill vacancies instantly. If every locomotive engineer were occupied and a sudden disaster overcame some of them and interfered with the milk trains of New York City, it would kill 50,000 infants in a week. To avert that disaster, other trains would be abandoned, which would stop business, obligations could not be met, and panic would result. Civilization depends upon an unemployed mass for emergencies, and if there were food enough to go around there would be no competition compelling the unemployed to jump into the vacancies. If any of the bizarre plans to end unemployment could possibly succeed, it would destroy civilization.—**Current Literature.**

Labor and Gold.—The much discussed increased cost of living is more of a theory than an actual condition. People prattle about the steady growth in prices of commodities without realizing that, while the purchasing price of the dollar is less than it was a decade or so ago, they are, as a rule, earning more dollars. It isn't that living has gone up, but that the value of gold has gone down.

Why have prices gone up? Because the labor that produces everything receives more dollars. The purchasing power of the dollar has grown less because gold is more plentiful and consequently it is a cheaper commodity.

Another feature of the increased cost of living is that our wants have increased. We are not content to live as simply as we did a generation ago. The chief difference between our life today and a generation ago lies in the change in customs rather than in any great shift in balance between cost and remuneration.—**The Independent.**

Cost of Strikes.—The world has paid no less than one billion dollars for its labor strikes during the year ending October first. The losses during other recent years have been great, declares W. A. MacDonald in the *Boston Evening Transcript*. The British dock strike cost \$15,000,000; the British coal strike cost \$250,000,000; the American anthracite strike cost \$50,000,000; the strike on the Harriman lines cost \$26,000,000; the Lawrence textile strike cost \$5,000,000. But England and the United States were not the only sufferers. There was a strike of the bag-

gage porters at Cherbourg, France; the labor revolt at Bilbao, Spain; a general strike at Valencia, Spain; the Irish railway strike; the strike of 30,000 laborers at Madrid; the six months' coal strike in western Canada; the strike of 6,000 London taxicab drivers; the 31,000 tailors in Prussia; the 300,000 coal miners in Germany; the Havana dock strike; the strike of the freight handlers in Ontario, Canada; the strike of the cigar-makers in Manila; and the riots in Belgium and Budapest. The unrest is world-wide, Russia and Honolulu; England, Peru, and Canada have suffered.

In reference to any gains—New England workers won increased wages of about \$10,000,000 per annum, but the Lawrence, New Bedford and Lowell strikes cost more than the total increase for all New England.—**Current Literature.**

Population and Land.—Every soul added to the population of New York City—each child born, each person moving in—by the very fact of birth or removal, adds \$849 to the city's real estate values. Not for anything they have done or are likely to do, but because the permanent population of New York is increased by so many units.

What is true of New York is true of every other city, town and village under the sun—land values increase as population increases.—**The American Magazine.**

That Troublesome Pronoun.—In an article upon the English pronoun Prof. T. R. Lounsbury says: "Perplexing as are all questions of usage of the parts of speech, those connected with the pronoun are the greatest in number, and difficulty. For the pronoun has preserved more of inflection than any other part of speech. The adjective, once abounding in distinct forms for gender, number and case, has abandoned them all. The noun only retains enough to indicate by form the genitive case and the plural. The burden of maintaining the distinction of the characteristic case-endings of noun and adjective has fallen upon half a dozen pronouns. It is little wonder that they have proved unequal to the task, and have become grammatical pitfalls. The use of **whom** for **who**, when it is separated from its verb by an intercalary phrase, is found not only in newspapers, but in sermons of divines, in letters of prominent officials, and in decisions of judges of the highest courts. In the linguistic havoc wrought in English speech during the reigns of Elizabeth and James, the objective of the pronoun of address established itself as the nominative. All along the line the distinction between nominative and objective seems to have started on the road to extinction. In colloquial speech, not only are **ye** and **you** interchanged, but **I** and **me**, **he** and **him**, **we** and **us**, and **who** and **whom**. They and them seem to have suffered the least from this general upheaval.—**Harper's Monthly.**

Foreordination.—One of the speakers at the last General Assembly of the Southern Presbyterian Church was an Alabama negro named Sam Dailey, who bought a farm of 500 acres with money saved while working as a servant at the Alabama State University. He began taking the homeless negro boys brought before the criminal court of Birmingham into his home to train them, as he said, "to care for themselves, to have manners towards all colors, to obey laws, and not to lie." Himself without educational training, he has yet brought up 290 boys. Of the 49 now under his roof, 42 have become Christians, though before joining him none had even heard of the Lord's Prayer. Mr. Dailey's speech ended with the words, "See what a Presbyterian can do, picking up niggers from the slums and making Christians of them. That seems to me foreordination!"—**Rec. of Chr. Work.**

Influence of Christianity.—I do not suggest that the course of social and economic justice is necessarily bound up with the triumph of Christianity, but I cannot help seeing that the moral enlightenment which must precede any permanent social reform is more like to come through Christianity than by any other channel—the Christianity of Jesus as distinct from the Christianity of the churches—the purest and

most perfect Socialism ever known. It is doubtful whether, apart from this influence, the average man is capable of grasping the essential folly of mere money-making and self-indulgence as the main objects of life, and it is certainly significant that the dawn of a social conscience, which is evident on every side today, coincides with the peaceful penetration of Christian ideas to the heart of every civilized community. * * * We admit in theory that the worship of wealth is morally wrong. Let us also admit that it is intellectually foolish. If it is the one, it must also be the other.—**Hibbert Journal.**

Shortage of Women.—The census in India is showing some curious facts which are making an impression on even the slow-moving East. There is a shortage of women. Though of infants there are more girls than boys reported, yet after the tenth year the males are in excess. From the tenth to the fifteenth year, the census showed 18,500,000 males and 15,200,000 females. This in a country where celibacy is unknown, has created some consternation. India is beginning to realize the price race must pay for its neglect of women. A writer in the **Lahore Tribune** says: "This disparity in numbers is a great social danger. Female offspring are not beloved as are the male children. Hence, infant mortality is greater among the girls. The shut-in life of an Indian woman in dreary and unsanitary houses causes a high death rate among women. Many women, especially widows, finding their lives unbearable, commit suicide, directly or by slow starvation."—Condensed from **The Literary Digest.**

The Christian Challenge.—The foreign mission enterprise of the Christian church is a challenge to the other religions of mankind, which must be condemned as audacious and insolent unless its justification can be proved. It must be shown that Christianity is the absolute religion, meeting adequately and finally the necessities and aspirations of the soul of man. It also must be proved that whatever truth and worth there may be in other religions, yet even at their best they do not fully meet the religious needs to which they bear witness, and are still less capable of evoking and completing that higher development of man as a moral and spiritual personality, which is found only where the influence of the Christian gospel has been felt. * *

The Gospel is not religious idea or moral ideal merely; it is the channel of spiritual power, a power of God that saves and perfects man. We must avoid a merely theological or a merely ethical view of any religion. It is essentially contact and communion with God, and the changes in man thereby produced. We shall not discover the secret of the gospel by comparing ideas and ideals, although even here Christianity need not fear the comparison; but only by comparing the power of cleansing, enlightening and renewing the soul which resides in Christ as Saviour and Lord with the influence of any other teacher or master. Can Confucius, Gautama, or Mohammed do what Christ has done, and is doing, to save and bless man? Is the kingdom of God a supernatural reality present and potent in human history?—**A. E. Garvie, in the International Review of Missions.**

"I sought a prophet and I found a business man! Instead of a humble seeker after truth, I found the cleverest propagandist of the age—a man before whom John Alexander Dowie, Mary Baker Eddy, Madame Blavatsky, Abbas Effendi, 'Elijah' Sanford and Joseph Smith pale into puerile ineffectiveness."

So William T. Ellis, of **The Continent**, begins a series of three articles investigating Pastor Russell, a man who is looked upon by himself and his followers as a divinely appointed leader. The first article is found in **The Continent** for Sept. 26. Mr. Ellis says, "I found not a blazing zealot, but a shrewd old man. He would have been a dangerous rival to John D. Rockefeller had he gone into the oil business, for all his gifts are commercial. His knowledge of human nature not only saves him from the mistakes of Dowie, but also conceals his limitations—theological, historical, literary, geographical, social and economic."

"Lest anyone be tempted to dismiss 'Pastor' Russell and his crowd as fools and fanatics, let me hasten to say that I know of no organization for the publication and spread of religious literature—and I do not except the American Tract Society, American Bible Society or any denominational publishing house—that has ever had such success in getting its output into the hands of the people as the Russellites have shown.

"From his first efforts in Allegheny, Russell proved himself an executive genius. He perceived the power of the printed page. His latest reports record a total of 22,838,282 tracts distributed within the preceding twelve months. During the year 1911 more than half a million volume of 'Studies in the Scriptures' were circulated, bringing the total circulation of the books up to more than 4,000,000 copies. It may be mentioned that the publications are in twelve languages. In the year 1911 there was an expenditure of \$191,650.16 for the propagation of Russell's teachings."

A curious case has been decided in the Swiss courts. Mme. Waldevoel, the proprietress of a cafe in Zurich, had certain phrases in the Bible, such as "Come to me, and I will give you rest," "Abide with me," etc., painted on the walls of the cafe. M. Liechti, a Swiss pastor, in a letter to the local newspapers condemned this manner of advertising in strong terms. Mme. Waldevoel brought an action for libel against him, claiming damages. The action was tried at Zurich. The judge described the suit as "an impudent advertisement," and ordered the plaintiff to pay all costs and give £2 to the pastor for a charity.—**The Christian Register.**

Fraternities and Sororities in High Schools.—The last decade has witnessed an organized movement on the part of several states and many of the larger cities to suppress secret fraternities in elementary and secondary schools. Twelve states have passed legislation abolishing high school secret societies. Where cases have been brought into the courts to test the validity of state laws and city regulations aimed at the suppression of secret fraternities, the judicial decisions rendered have upheld the school authorities in enforcing state laws and local regulations. A better plan might be to have the societies reorganized, eliminate the element of

secrecy, and have the plan of organization and the general program of the meetings held, approved by the principal of the school or by a committee of the faculty having general oversight of these societies.—**American Education.**

General Booth, through evil report and good report, and in spite of much physical disability, slowly came into his own. To one who is aware of his beginnings and life-long limitations, it seems almost grotesque that staid, conservative Oxford—so jealous of her learning, so hearty in her abhorrence of "the Philistines"—should have conferred on this man her degree of Doctor of Civil Law; but Oxford did it, and Booth deserved it. For into the very heart of Oxford, and of all decent England, Booth had driven his own conviction that the most venerable of human laws are but a dead letter, unless and until they are suffused and applied by the higher law of love. All over the world there are thousands of well-to-do people who owe it to General Booth, and his blatant, conspicuous reminders, that they did not quite forget "Who is my Neighbor?"—**The Churchman.**

Bishop Vincent recently made an appeal for a shorter and simpler church service. He cited the case of a little chapel in Zurich where the service, consisting of two or three hymns, a prayer and a sermon, lasted but one hour. We are all well aware of the tendency in the modern evangelical church to embellish the service with the recital of special prayers, glorias, creeds and anthems. Isn't the rendering by professional musicians of so much classical music, of a sort calculated to appeal only to the ears of accomplished musicians, somewhat of a mistake? And shouldn't this music be given over to a special musical service for the benefit of that class of hearers only? The average man of today is a restless individual and therefore any service intended to appeal to him must be brief, full of meaning and having the elements advocated by Bishop Vincent. As he says, a prayer need not be long to appeal. The old familiar hymns when enthusiastically sung are as soul-stirring to the average man as most anthems, and the sermon that attracts has but one central theme, is brief and to the point.—**The Congregationalist.**

Magazine Articles of Value to Ministers

The Atlantic Monthly. November. 35 cents.
Honor Among Women, Elizabeth Woodbridge.
War-Time Letters of Charles Eliot Norton to George William Curtis. The Toriyism of Travelers, Samuel McChord Crothers. The Vanishing American Wage-Earner, W. Jett Lauck.

The Survey. November 2. 25 cents.
Satellite Cities—Pullman, Graham Romeyn Taylor and Jane Addams. The Game of Law, Morris J. Wessell. Health and the Nations, Ira S. Wile, M. D. Inventing for Health—picture summary of Health Exhibit. Shelby M. Harrison.

The Biblical World. November. 25 cents.
The Japanese Bible, Ernest W. Clement.

The American Magazine. November. 15 cents.
The Earning Power of the Population, A. J. Nock. The Express Bonanza, Albert W. Atwood.

The Century. November. 35 cents.
The Humor and Tragedy of the Greeley Campaign, Henry Watterson. Is the Negro Having a Fair Chance? Booker T. Washington. Secret Writing—Ancient and Modern Ciphers, John H. Haswell. The Fraternity Idea Among College Women, Edith Rickett.

The North American Review. November. 35 cents.

North America and France, Gabriel Hanotaux. The Situation in Mexico, Dolores Butterfield. Influence of Socialism on the Ohio Constitution, Daniel J. Ryan. Modern Sanitation, Alvah H. Doty, M. D.

Harper's Monthly. November. 35 cents.
Your United States, Arnold Bennett. The Reservoirs of Contagion, Carl Snyder. Odes-

sa—the Heart of an Empire, Sydney Adamson. Conflicts of Usage in the Pronoun, Thomas R. Lounsbury.

Everybody's Magazine. November. 15 cents.
The Remedy—the A-B-C of High-Cost Living, Thomas W. Lawson. Ohio Wide Awake, Frank Parker Stockbridge.

The Independent. October 31. 10 cents.
The War in the Balkans, George Washburn. Ex-President of Robert College. What Shall We Do With the Constitution, George Sutherland. Is the Cost of Living Really Increasing? William Frederick Dix.

The Forum. November. 25 cents.
Industrial War, Hugh H. Lusk. New York Public Service Commissions, John S. Kennedy.

The Hibbert Journal. October. 75 cents.
Democracy and Discipline, L. P. Jacks. A Plea for the Higher Socialism, A. J. Fraser Blair. The Essence of Religion, Bertrand Russell. Modernism and the Protestant Conscience, Prof. P. Lobstein. The Daemon Environment of the Primitive Christian, F. R. Glover.

Munsey's Magazine. November. 15 cents.
The Magnates of the Motion Pictures, Isaac F. Marcossan. The Awakening of Our Schools, Walter Prichard Eaton. The Sacrifices and Rewards of Politics, Albert J. Beveridge.

Scribner's Magazine. November. 25 cents.
Germany and the Germans—The Indiscreet (William II), Price Collier. Some Early Memories, Henry Cabot Lodge. The French in the Heart of America, John Finley.

Book Notices

- The Challenge of the Country**, by George Wal-ter Fiske. A valuable study of country life opportunities and problems. Association Press, 124 East 28th St., New York.
- The Man With the Pitcher**, by John F. Genung. An imaginative telling of the story of the "man with the pitcher," published in attractive form. A charming Christmas book. Price 50 cents; postage 5 cents. Thomas Y. Crowell Co., New York.
- Preparing to Preach**, by David R. Breed, D. D., professor of homiletics in Western Theological Seminary, Pittsburgh. A treatise upon sermon-building by an expert. Price \$1.25 net. George H. Doran Co., New York.
- The Making of a Nation**, by Charles F. Kent and Jeremiah W. Jenks. Twelve studies on the beginnings of Israel's history. Charles Scribner's Sons, New York.
- The Minister and the Boy**, by Allan Hoban, Field secretary of the Chicago Juvenile Protective Association. Suggestions that are the result of actual practice. University of Chicago Press, Chicago, Ill.
- The Preacher, His Life and Work**, by J. H. Jowett, D. D. The Yale Lectures delivered on the Lyman Beecher foundation. Price \$1.25 net. George H. Doran Co., New York.
- Jesus**, by George Holley Gilbert, D. D. A re-writing of the author's Student's Life of Jesus in the light of modern theories. The Macmillan Co., 66 Fifth Ave., New York.
- The Church and Her Children**, by Henry W. Hulbert. A practical solution of the problem of children's attendance at church. Price \$1.00 net. Fleming H. Revell Co., 158 Fifth Ave., New York.
- Life of Dr. J. R. Miller**, by John T. Faris. A record of a Christ-like life. Price \$1.00 net. George H. Doran Co., New York.
- Religion in China—Universism, a Key to the Study of Taoism and Confucianism**, by J. J. M. DeGroot, professor of sinology in the University of Berlin. The tenth in the series of American lectures on the history of religions. Price \$1.50. G. P. Putnam's Sons, New York.
- Devotional With the Bible—Readings from the Psalms**, by J. R. Miller, D. D. The sixth volume in which the author has gathered the spiritual and practical lessons of the Bible. Price \$1.25 net. George H. Doran Co., New York.
- The Deciding Voice of the Monuments in Biblical Criticism**, by Melvin G. Kyle, D. D., lecturer on Biblical Archaeology, Xenia Theological Seminary. A discussion of the bearing of archaeology on Biblical criticism. Bibliotheca Sacra Co., Oberlin, Ohio.
- The Law of the Tithe as Set Forth in the Old Testament**, by Arthur V. Babbs, A. B. The law of the tithe is explained and enforced from Biblical and extra-Biblical sources, and all set forth in clear, vigorous English. Price \$1.50 net. Fleming H. Revell Co., 158 Fifth Ave., New York.
- Edward Irving, Man, Preacher, Prophet**, by Jean Christie Root. A sympathetic account of that brilliant, if erratic, preacher of former days. Price \$1.00 net. Sherman, French & Co., Boston, Mass.
- The Ordinary Man and the Extraordinary Thing**, by Harold Begbie. More true stories of the possibilities of ordinary people. Price \$1.25. George H. Doran Co., New York.
- The Eternal Christ**, by Joseph Fort Newton. Studies of Christian mysticism. Fleming H. Revell Co., New York.
- The Origin and Antiquity of Man**, by G. Frederick Wright, D. D., LL. D., F. G. S. A. An extended discussion of the origin of mankind by a scholar who is a recognized authority. Price \$2.00 net. Postage 15 cents. Bibliotheca Sacra Co., Oberlin, Ohio.
- The Winds of God**, by John A. Hutton. Five lectures on the intercourse of thought with faith during the nineteenth century. Price 75 cents net. George H. Doran Co., New York.
- The Book of Comfort**, by J. R. Miller, D. D. The last of a long series of helpful devotional books, published after Dr. Miller's death. Price \$1.00. Postage 10 cents. Thomas Y. Crowell Co., New York.
- The Poets of the Old Testament**, by Alex. R. Gordon. An explanatory and expository treatment of Hebrew poetry. Price \$1.50 net. George H. Doran Co., New York.
- The Renaissance of Faith**, by Richard Roberts. A study of the "man in the street," his problems and his possibilities. Price \$1.50 net. Fleming H. Revell Co., New York.
- The Minister as a Shepherd**, by Charles E. Jefferson, pastor of Broadway Tabernacle, New York City. Five chapters on the pastoral duties of clergymen, by a successful pastor. Price \$1.00. Postage 10 cents. Thomas Y. Crowell Co., New York.
- Spiritual Surgery**, by Oliver Huckel. A presentation of spiritual truths through the analogies of modern surgery. Price 75 cents. Postage 8 cents. Thomas Y. Crowell Co., New York.
- Outlines of Missionary History**, by Alfred De Witt Mason, lecturer on the history of missions in Union Missionary Training Institute, Brooklyn. A book that has grown out of the writer's class work. Price \$1.50 net. George H. Doran Co., New York.
- Endeavors After the Spirit of Religion**, by Arthur G. Beach. Short essays on religion from the modern standpoint. Price \$1.00. Postage 10 cents. Sherman, French & Co., Boston, Mass.
- The Method of the Master**, by George Clarke Peck, D. D. A discussion of Jesus' treatment of the permanent problems of life. Fleming H. Revell Co., New York.
- The Way Everlasting**, by James Denney, D. D. A book of thoughtful sermons. Price \$1.50 net. George H. Doran Co., New York.
- The Dry Dock of a Thousand Wrecks**, by Philip I. Roberts. Stories of the miracles of grace in the McAuley Water Street Mission, New York. Price \$1.00 net. Fleming H. Revell Co., New York.
- Why Does Not God Intervene**, by Frank Ballard, D. D. An endeavor to answer ten questions asked by men of today in the light of our present knowledge. Price \$1.50 net. George H. Doran Co., New York.
- Lame and Lovely**, by Frank Crane. Epigrammatic essays on two-fold human nature. Price \$1.00. Forbes & Co., Chicago, Ill.
- A Race's Redemption**, by John Leard Dawson. The author's own suggested alternative title for this book is "Evolution through Christ." Price \$1.50 net. Sherman, French & Co., Boston, Mass.
- Secrets of Sunday School Teaching**, by Edward Leigh Pell. An endeavor to give both motive and method to the Sunday School teacher. Price \$1.00 net. Fleming H. Revell Co., New York.
- Prayer and the Human Problem**, by W. Arthur Cornaby. "A rare contribution to the most vital problem—how can man establish personal communication with his Creator?" Price \$1.50 net. George H. Doran Co., New York.
- The Rise of the Modern Spirit in Europe**, by George S. Butz. A study of the Pre-Reformation Age in its social, scientific and literary aspects. Lectures given in the Eastern Theological Seminary of the Reformed Church. Price \$1.25. Postage 10 cents. Sherman, French & Co., Boston, Mass.
- The Psychology of the New Testament**, by M. Scott Fletcher. "An attempt to interpret the psychological language and spiritual experiences of the New Testament in terms of modern thought." Price \$1.50 net. George H. Doran Co., New York.

The Stone In The Road

A Story for Ministers to Tell to Children

There was once a king who often dressed himself like a poor man, so that nobody would guess he was the king, and went around alone among his people, listening to what they said to each other. One day he heard one person and another talking about his "bad luck." They said they couldn't have what they wanted, they had so much "bad luck." After the king had come back to the palace and changed his old clothes for his royal garments again, he sat down in an easy chair and thought. At last he said: "Bad luck comes to the lazy and the careless. Busy workers are apt to get what they want." Then the king called two of his servants whom he could depend upon to do just what he told them, and to keep a secret. And they went away smiling and saying that they would do exactly as he said.

The next morning the king got up early and went to a room in the farthest corner of the palace. He drew a chair up before a window, from which he could see the public road. He smiled as he saw a great stone lying right in the middle of the road, and he sat down to watch. Soon a farmer came along with a heavy ox-cart loaded with corn. When he saw the stone in the road he stopped, and the king thought he was going to take the stone out of the road, but he did not. He turned his oxen, and the heavy cart went creaking to one side, and some of the corn fell off, but he finally, with considerable trouble, got round the stone, grumbling as he went on, "These lazy people! They leave a great stone like this right in the middle of the road, and nobody will take the trouble to move it!"

And so he went on and left the stone lying there, and the king looked on and smiled.

Then came a gay soldier swinging along. A long feather was in his hat and a sword was clanking at his side. He was singing a gay song and thinking of the brave deeds he had done and was going to do. He held his head so high that he never saw the stone at all, so he stumbled over it and fell flat in the dust. He got up and brushed the dust from his gay uniform, storming the while, "What stupid drones these people are to leave a stone like that in the middle of the road!" Then he went on grumbling instead of singing. And again the king smiled to himself.

An hour or so later there came down the road six merchants, with their goods piled on pack-horses, going to the fair to be held near the village. When they reached the stone, they found hardly room to get their horses with their great loads between it and the wall. And the merchants cried to each other, "Did you ever see the like? See that big stone in the road, and not a man in all the country but is too lazy to move it!" And as they went grumbling on, the king smiled to himself again.

And so things went on for three weeks; the stone lay in everybody's way, and everybody was grumbling because somebody did not move it.

Then the king sent out a herald, telling everybody to come to the front of the palace, for he had a proclamation to make to them.

At the hour appointed a great crowd gathered before the palace. The farmers came from their fields; the merchants came from the fair; and

the soldiers marched from their camp. The king came riding up on his horse and the crowd fell back a little, until the king was by the stone. He held up his hand, and when everyone was quiet, he said: "My friends, this stone has been here three weeks. You have gone round it with much trouble; some of you have stumbled over it. All of you have grumbled and scolded because no one has moved it out of the way. But not one of you has tried to move it. I had it put here myself. Now, see."

Then the king got off his horse and stooped down and rolled the stone to the side of the road himself. It was not as heavy as it looked to be. Then the people who stood nearest saw that in the dust where the stone had been, lay a small iron box. The king held up the box and asked a man nearby to read the inscription on the box. He read: "For him who lifts the stone." The king opened the box, and there lay in it twenty bright, shining gold pieces!

Then everyone wished he had moved the stone himself instead of scolding because other people were so lazy!

WHAT I WILL DO.

"I will start anew this morning with a higher, fairer creed;

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;

I will waste no moment whining and my heart shall know no fear.

"I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.

"I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty and be more concerned with mine."

—British Weekly.

Contributed by W. D. Smith, Sheldon, Ill.

HARD ON THE OTHER ONE.

One hot summer day a Kentucky beau stopped at a florist's to order a box of flowers sent to his lady love. At the same time he also purchased a design for the funeral of a friend. On the card for his girl's box he wrote: "Hoping these may help you bear the heat." The other card bore the one word: "Sympathy."

Very soon the girl telephoned: "Thank you so much for the flowers, but why did you write 'Sympathy' on the card?"

There was no word from the other card.

Little Journeys to Historic Churches in America

Zion Reformed Church at Allentown, Pa.

FROM "HISTORIC CHURCHES OF AMERICA," PUBLISHED AND COPYRIGHTED BY DUFFIELD & COMPANY, NEW YORK, AND USED BY PERMISSION.

The earliest settlers in and about Allentown, Pa., came from Switzerland or the Palatinate, and were members of the Reformed faith. Hence, the earlier history of Zion Reformed Church is largely identified with that of Allentown. Indeed in the same year that the town was founded, 1762, the founders built a log house for a place of worship, using it also as a schoolhouse for many years. The present church stands just in the rear of the site where-on this log house was erected.

The congregation early showed great wisdom in the selection of pastors who should, in serving them, advance also the cause of the church in that part of Pennsylvania, and from the beginning prospered well. In 1770, by permission of Governor Penn, there was a goodly collection of funds for the erection of a new church building, and two years later, on June 25th, the corner stone for this second church was laid. The new church was built of stone, at the then considerable cost of about fifteen hundred dollars.

Some years later, during the Revolution, the church served as sanctuary and place of refuge for the famous Liberty Bell. When the British occupation of Philadelphia became inevitable there was great fear lest the bells of Christ Church, and the "Liberty Bell" in Independence Hall, might fall into the hands of the enemy and be melted into cannon. To avert this fate, made probable by the number of Tories in the city, some of the patriots of the town, keeping their own counsel, quietly loaded the bells on wagons and hauled them from the city up into the mountain districts where loyalty was unquestioned. When they reached Bethlehem, with its State hospital for the Continental Army, one

of the wagons broke down under its load, but rather than conceal the bells there, the location of the hospital being known to the British, the rescue party urged itself on to Allentown. Here, under the floor of Zion Reformed Church, the bells remained hidden until the war was over.

As the population and wealth of Allentown increased, this old stone church became less suited to the comforts of the larger and more prosperous congregation, which in 1838 laid the corner stone of a more modern structure, and on the 7th and 8th of June, 1840, completed it and dedicated the edifice to the worship of God. Until that time services had been rather intermittently held, but from now on the congregation enjoyed a minister of their own, and services were given alternately in the German tongue of the Fatherland, and in the English of the new country which the worthy members had adopted.

WHITE GIFTS FOR CHRIST.

The legend comes to us from old Cathay,

Like fragrance of wild flowers in the spring,

That once upon his birthday sat their king

On throne all white and robed in white array,
And every subject on that happy day,

A gift all pure and white was asked to bring.

The poor brought pigeons, rice, as offering.

The rich their pearls, white steeds, and ivory.

"The king regards no gift of greater worth

Than other gift so long as all be white."

So Christ, our blessed King, from you and me,

Upon this day on which he came to earth,

Doth gifts of love and purity invite,

And holy joy our recompense shall be.

—Schuyler E. Sears.

Mt. Gilead, O., December 25, 1911.

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THE ECCLESIASTICAL YEAR—DECEMBER

G. B. F. HALLOCK, D. D.

Christmas

Christmas is a world festival of a world religion. The advent of Jesus is the guarantee that the world can be redeemed. The message of Christmas to the faith that has been severely tried is that the world is a redeemable world. This is the tremendous and glorious significance of the birth of Christ that in him God has come down to earth with the infinite resources of divine wisdom, love and power to redeem the whole world. If the vision of the world's sin and corruption and the experience of the might of evil have dimmed the faith of some of God's people in the savability of mankind, the remembrance of the Redeemer's birth should serve to remove all doubt and make us again firm believers in the savableness of the whole world.

Here is a good note for our Christmas sermons, fellow pastors. Let us make our Christmas sermons not only evangelical but evangelistic. The Christmas evangel, the Christmas good news, is Christ born a Saviour.

Suggestive Texts and Themes. (222)

The Gift of God: John 3:16.

The Gift that Transforms the World: 2 Cor. 9:15.

The Modern Wise Men: Matt. 1:1, 2.

Christmas Day Rejoicing: "We rejoice in Jesus Christ." Phil. 3:3.

Wedded to Christ: "And I will betroth thee unto me forever." Hos. 2:19.

Heaven's Christmas Lights: "He made the stars." Gen. 1:16.

Christ's Birth Seen From Afar: Isa. 9:1-6.

The Measureless Gift: John 3:34.

The Unspeakable Gift: "Thanks be unto God for his unspeakable gift." 2 Cor. 9:15. Most gifts can be weighed or measured, analyzed or fully tested; therefore they are speakable gifts. They can be estimated in value pecuniarily, or as beauty, utility, or stored-up force. Love can make a little thing great, and the heart of the giver, except the recipient be in direct need, is worth more than the gift. But Christ as a gift! Who shall describe it, who shall estimate it, who shall measure it, or weigh it; who shall dare to analyze it?

Lessons From the Shepherds: "The shepherds said one to another, Let us now go even unto Bethlehem, and see." Luke 2:15.

The Child Jesus: "Set for the fall and rising again of many in Israel." Luke 2:34. 1. His destiny. 2. His development. 3. His wisdom. 4. His coming rule.

Room for What? "And there was no room for them in the inn." Luke 2:7. I say to my friend, "Be a Christian." And he answers, "I have no time to be a Christian. I have not room. If my life were not so full! What time is there, what room is there, for Christianity in such a life as mine?" But does it not come to seem to us strange and absurd, if it were not so tragic, that a man should say that? It is as if the engine should say it had no room for the steam. It is as if the tree had said it had

no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. Life is the thing we seek, and real life can be found only in Jesus Christ.

God's Good Will: "On earth peace, good will toward men." Luke 2:14. Dr. Guthrie, in his autobiography, describes an old Scotch parishioner at Airbirlot "who died as he lived, a curious mixture of benevolence and folly." The lawyer who drew his will, after writing down several legacies of five hundred pounds to one person, a thousand to another, and so on, at last said: "But, Mr. ———, I don't believe you have all that money to leave." "Oh, was the reply, "I ken that as well as you; but I just want to show them my good will." But God's "good will toward men" is no mere pretence of bestowing gifts; and it means more than wealth and pleasure and position and length of days. It means that while on earth we may have the "peace of God, which passeth all understanding," and "joy unspeakable and full of glory."

The Christmas Offering: "They offered unto him gifts." Matt. 2:11. Christ has only one reason for desiring gifts from us, and that is in order that he may give gifts to us. He can give only to givers.

Star-Led: "The star went before them." Matt. 2:9. The star of God's truth always goes before us, if we will only move along the road it points out; but when we stop, it stops.

The Greatest Quest: "Where is he?" Matt. 2:2. Never be afraid to ask your way to Christ. Never think that you can find your way to Christ alone. You need all the help you can get on the quest of quests.

Inquirers For Christ: "He inquired." Matt. 2:4. Herod as well as the wise men is inquiring, it seems. Some inquire about truth to worship it; others, to murder it.

Causes of Christmas Rejoicing: "They rejoiced." Matt. 2:10. What are the real causes of your Christmas rejoicing? Judge your Christmas by them.

Wise Men: "Wise men from the East." Matt. 2:1. They were wise indeed, though they must have seemed very foolish to their friends. Any man is wise that ventures much for an ideal.

A Vision of World-Wide Peace: Isa. 11:7-9. **They Came With Haste:** Luke 2:16. When Christ came, things began to move. Christ in a man, in a community, in a nation, makes things move. Look around and see. Compare heathendom in Asia, Africa, and in ??????

Christmas: Its Message and Motive. Luke 2:1-20.

With Him, All Gifts: Rom. 8:32.

Preparing for Christmas: "Prepare ye the way of the Lord." Isa. 40:3.

The Gift That Blesses All: John 3:34. A lady said to me the other day, "Can you explain how it is that a friend of mine, who is an absolute unbeliever, lives as if she were a

Christian?" I have no difficulty in explaining it. I may put Christ out of my creed, but I cannot put him out of my atmosphere. I may refuse to hear him, but I cannot refuse to breathe him. He meets me on that very road to Damascus where I have gone to persecute him. I may reject the faith, but I cannot get rid of his face. Christ is the gift that blesses all.

The Sober Side of Christmas: "This is he who is ordained of God to be the judge of quick and dead." Acts 10:42.

The Unspeakable Gift. (223)

"Thanks be unto God for his unspeakable gift." 2 Cor. 9:15.

A writer has told us about a teacher in Alaska who took one of her pupils, a bright and talented girl, to do some sketching. As the afternoon waned, the western sky glowed with a marvelous mass of color. "Try to paint that sunset," said the teacher. The girl looked at the sky and replied, "I cannot paint glory."

If God had merely given us his Son in order to show us the beautiful life, and had called upon us to imitate him, we might have answered, like the girl, "I cannot imitate glory." But the gift of God is a transforming gift. It enters into us, becomes a part of our deepest being, and lives through us. God has not only given his Son to the world, once for all; he gives him to each one of us all the time. So when we open our hearts to receive him, he begins to make us like himself.

If Christ is to transform us, we must not frustrate his purpose by self-will or sin. We must yield to him, do what he tells us in his word, and be willing to follow him at all costs. We must try to realize that there are no longer two wills within our breast, but one, his will alone, which always seeks the best. Following that will, confidence will grow as time goes on, and we shall find that we are being changed into the same image, from glory to glory, even as by the Spirit of the Lord.—Rev. R. P. Anderson.

Real Giving. (224)

"For there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2:11.

An acquaintance of the late Mrs. A——, whose charities were as secret as they were wide—spoke once of her habit of sending her carriage out with friends who were ill, or not able to afford the luxury of a drive. "She did not send the carriage," quickly remarked a friend. "She went in it. The drive was not an alms. It was a pleasure to herself, which the invalid made pleasanter by sharing." Jesus did not send his love; he brought it.

Christmas and Christ. (225)

"What think ye? Will he not come up to the feast?" John 11:56.

Every year the Christmas festivities are a durbur of ever-increasing pageantry, in honor of Jesus, the King Immortal and Invisible. Every such celebration is hollow and disappointing, if the Guest of Honor is not present. Once the thousands that gathered in a street in old London to see the King of England pass were bitterly disappointed when he went

some other way. The great danger in our Christmas is that Christ may not be in our personal celebration in his honor.

I. Many fail to realize that Christmas means more than having a good time. It may be a carnival of selfishness. The church of Christ may be neglected, and Christ's poor. Without the spirit of self-sacrifice to make others happy, all Christmas festivities are a mockery.

II. The universality of the Christmas display, in a world that frowns upon religion, is a remarkable testimony to the pre-eminence of Christ. He receives a unique ovation on that day around the world, led on by Nature's great luminary. Even the worldling catches something of the spirit of Christ for one day. This spirit characterizes Christian lands every day of the year. Christ comes to the feast and remains the year.

Recently a prominent Mohammedan visited New York City. He was little interested in the "skyscrapers;" for they seemed needless. He criticized the newspapers; for they published much that were better unpublished. Then he was shown "the fairest fruit of our Christianity," a hospital, the Presbyterian. He was much interested. He said, "It is natural for the Presbyterians to care for the people of their own denomination." His friend at once replied, "You mistake me utterly. These are not Presbyterians in this hospital. We take people of all creeds and no creed, anyone that needs assistance." He thought he must have misunderstood. He was shown a Turk, who had been injured on the street. "How much is he paying for this care?" "He pays nothing." "Why do you care for those not Christians?" "Christianity is love, and a Christian is a neighbor to all men." The Mohammedan fell down upon his knees, right where he was in the corridor, and exclaimed, "I have found the Christ at last; and I pay him homage." This is the perpetual message of Christmas to the world—Christ.

III. We would have had no Christmas without Christ. Among heathen people presents are not given to one another in the home, much less to the needy. The law in China in case of shipwreck is "Save first the men, then the children, and last the women," according to the state's estimate of their worth. We give to one another because we know that God first gave to us. We prize his gifts the more when we know and love him, the Giver. It is a foretaste of heaven, when Christ is at the feast.

IV. The Jews came up to the feasts from every part of the land, and from every class. So Christ comes "to all the people." Jesus was the only man that had the choice as to how he should come into the world and who should be his mother. He chose to come in poverty, as a despised Nazarene, as a companion and relative of the common people.

The gifts of the Jews to the Temple, to the Levites, and to the poor were accepted by God as given to him.

When Christ was born in Bethlehem he was called Jesus, because God's gift to man through him was life, the everlasting life, as Jesus lived it. "On the last, the great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Christ is the joy and blessedness of Christmas.

To each of us personally Christ comes, the living Christ, "Behold, I stand at the door and knock." Then the feast is transformed with the glory of the divine and honored Guest. Our soul will enjoy the perpetual feast, a foretaste of the homecoming Feast of the Bride.

"In the pure soul, though it sing or pray,
The Christ is born anew from day to day;
The life that knoweth him shall hide apart,
And keep eternal Christmas in the heart."

—Rev. A. W. Lewis.

Where Christ is Not Yet Known. (226)

"And on earth peace." Luke 2:14.

"Is your baby better?" one mother asks of another whose little one has been sick. "We have thrown it away," is the stolid answer. "Well, it is gone, and you cannot get it back. Just forget it as soon as you can. There is nothing else to do." Such is the hopeless outlook and such the comfort which heathenism brings to aching hearts in China when death invades the home and the little ones are taken. But oh, the change that comes when our blessed gospel enters those hearts and homes!

Born a Saviour. (227)

"For there is born to you this day in the city of David a Saviour." Luke 2:11.

One of the most distinguished preachers in New York said one day, as he stood in a great pulpit and looked down upon the face of a man lying in his casket at the foot of the pulpit, "Of all men who have worked in our city, I think this man was almost the greatest. I pay a tribute to his memory. He has influenced the city profoundly in his mission." When he had finished his tribute, many came forward, and as they looked into the upturned face, it was with real emotion. Then the poor of New York came to see their friend, and they filed past for a considerable time, some of them bending over and bathing his face with their tears. Finally, there came a great number of men each with a white rose, which they placed on the casket until it was covered, and then the roses fell on the floor. It was a monument of flowers reared to the memory of a man who had served three terms in prison. He had been called in his earlier days a violent criminal. He had been profane and ignorant. It is said that he was seated one night in gloom and misery in an alley of a city when a missionary came along and handed him a little tract. The poor fellow tore it in pieces and said with an oath: "If you want to help me give me your coat. You must see that I am freezing." Then the missionary, who was himself thinly clad, took off his own coat and gave it to him. This act of kindness almost broke the man's heart. Jerry McAuley, who was then deep in iniquity and far from God, was wonderfully saved. Jesus Christ is able to save to the uttermost them that draw near unto God through him.—A. H. Potts.

The Root of the Christmas Tree. (228)

Among the many beautiful legends of Germany is this one of the Christmas tree. A poor laborer lived on the borders of a great forest. He had two children, Valentine and Mary. One evening, as they sat at their frugal supper,

they heard a gentle tap on the window; and a little child asked to come in out of the cold. The children ran and opened the door. The poor child entered and warmed himself by the fire and ate what was offered to him. They placed their best before him, and gave up their bed to him for the night, while they slept by the fire, glad to be able to make the little stranger comfortable and happy.

Early in the morning the children heard sweet music, singing accompanied by the harp. "O Holy Child, we greet Thee, bringing Sweet strains of harp to aid our singing. Thou, Holy Child, in peace art sleeping, While we our watch without are keeping. Blest be the house wherein Thou liest, Happiest on earth, to Heaven the highest."

In the east the dawn was breaking into rosy light, which fell upon a group of children outside the house, clothed in garments of silver. Amazed, Valentine and Mary looked at the beautiful throng; but a gentle tap on their shoulder made them turn. Before them stood the stranger child, clad in golden garments, with gleaming radiance about his curling hair. "I am the Christ Child, who wanders through the earth, bringing peace and happiness to good children. You took me in and cared for me last night, when you thought I was only a poor child; and now you have my blessing."

A fig tree grew near the house. From this the Christ Child broke a twig, and planted it. He said, "This will grow to be a tree; and it will bring forth fruit for you year by year." And whenever Christmas came, it was laden with golden apples and silver nuts.—Rev. A. W. Lewis.

Making Every Day a Christmas. (229)

Christian lands are blessed with countless lives that show the Christmas spirit every day of the year. Let me tell you of one. In a country postoffice the postmistress was so ill she did not know when Christmas came and went. After she was better, she felt bitter against Providence and gloomy towards everybody. But the day she returned to her humble duties, it occurred to her, Why not make today my lost Christmas? So she put the spirit of Christ into the whole day. She smiled at everyone that came or went. They wondered; but they were pleased and made happier.

After the office was closed for the day, this Christmas impersonator gathered together a lot of small comforts and took them out as presents to the poor of the neighborhood. Then she carried delicacies to the sick. At the close of the day she was the happiest woman in the community; and she determined to live each day as if it were Christmas.

The Spirit of Christ with us and in us makes every day a feast day. We daily enjoy his bounty; and we may daily enjoy his presence. "Lo, I am with you always."—Rev. A. W. Lewis.

The Best Gift. (230)

A mother, who frequently left her home for a few days at a time, used to bring each of the children a little gift. One day she purposely neglected the gifts. The little ones met her in the hall with expectant faces. "I did not bring you any presents this time," said the

mother, "because —" "We don't care, mamma dear, you are the best present," said one little one. Can we say to Christ: "Thou art the best gift. Thou art all in all to me; there is nothing on earth I desire but thee; I would rather have thee than any earthly gift?"—Record of Christian Work.

The Gift of Gifts. (231)

We often refer to the gifts of wealthy persons for the building of libraries and colleges, great gifts by communities for the construction of hospitals and houses of rescue, and large gifts of religious bodies for missions and kindred purposes, commenting upon the wonderful amount of good resulting therefrom—in other words, upon their transforming power. Yet back of all these contributions is God's unapproached and unapproachable gift to the world. This great gift contains all those others.—Charles L. Mason.

Before and After Christ's Coming. (232)

Picture the world before the coming of Christ, with its wars, its grinding oppression, its enslavement of women, its heartless treatment of children. You may say, "We have today all these evils." That is true, but we are making arbitration treaties, we are investigating the condition of wage-earners, we have societies for the abolition of white slavery and child labor. Our ideal is the total annihilation of everything that harms our fellow creatures, because we see how God values them.—L. Moore.

The Dayspring From on High. (233)

Luke 1:76-79.

A band of fugitives were crossing the eastern desert. The night was dark, but they determined to push on. Soon they lost their way, and had to spend the night in anxiety and fear. It seemed as if the night would never pass. But almost all at once the sun rose, bringing daylight and showing the way to safety. Not one of them ever forgot that sunrise. So to the people of the world in their wanderings. They were lost—lost in the darkness of sin. But the dayspring from on high hath visited us, hath arisen upon us, making plain the way of eternal safety. Christ is the dawn, Christ is our dayspring, and the purpose of his coming was to give us the light that would lead us to eternal bliss.

But what is the cause of all this blessedness? It is "the tender mercy of our God." The original statement is "The mercy of the heart of our God." This seems to mean not only tenderness, but much more. The mercy of the heart of God is, of course, the mercy of his great tenderness, the mercy of his infinite gentleness and consideration, the mercy of his very soul of love.

God shows his tender mercy that he deigns to visit us at all. His great visit to us is in the incarnation of our Lord and Saviour Jesus Christ.—H.

The Meaning of Christmas. (234)

When a great battle for good legislation was on in a state legislature, a preacher asked to help replied that he could not speak of such matters on the following Sabbath because it

was Palm Sunday. That was the very reason he should have spoken of it, because the way to make Christ King of this world is to make his laws the laws of this world. For the same reason it is fitting that the opening month of Congress should be the Christmas month. As the individual is saved by the cross of Christ, the community is saved by his crown; that is, by making the laws of Christ the laws of the city, the state, the nation and the world.

There is a proverb, "One can not see the forest for the trees." Let not the Christmas trees hide the Kingship of Christ. One of the Christmas services, or a part of the Christmas season at least, should be devoted to its larger social mission, the promotion of Christian laws.—Rev. Wilbur F. Crafts, Ph. D.

The Light of the World. (235)

Luke 1:78, 79; Mal. 4:2.

We have read that near the North Pole, the night lasting for months, when the people expect the day is about to dawn, some messengers go up to the highest point to watch; and when they see the first streak of day they put on their brightest possible apparel, and embrace each other and say, "Behold the sun!" and the cry goes around all the land, "Behold the sun!" The world was in darkness. Long centuries had the people lain in ignorance and in sin. The cry of Zacharias was the joyful one: "Behold the sun!" "Behold the sun of righteousness is rising with healing in his wings!" The dayspring from on high hath visited us!

These words well express the purpose of Christ's coming. It was to give light. What the sun is in the material world that Christ is to us in the spiritual world. He is the author, the source of light. As the face of nature revives or withers according as the influence of the sun is increased or diminished, so the soul of man continues dead or is quickened according as the Sun of Righteousness withholds or imparts his invigorating rays. He hath visited our benighted world.

"The whole world was lost in the darkness of sin,

The light of the world is Jesus." —H.

A Christless World. (236)

What would be the effect of blotting Christmas out of the calendar of the world? No story of the wondrous birth to tell! No salvation from sin! No comfort in trouble! No hope in looking out into the beyond! A Christless world, reeking and staggering under its burdens of suffering and sin into absolutely black, starless night! A Christless world! That would mean a heathenish world. Read pagan history, or the history of the times when the people had either forgotten or had wandered far away from God—from knowledge of him or service to him—times such as the world saw just previous to Christ's birth into it, and what a heathenish world it was, what an awful condition it was in! We get at least some suggestion as to what it would mean if there had been no Saviour.

It would mean a hopeless world. Christ is the hope of the world. Christ put life into the world. Christmas Day has been well called "The Birthday of Hope."

It would mean a paralyzed world, for where there is no hope there is no action. When the swimmer saw that the would-be rescuers could not reach him he ceased to make effort. He gave up in despair and sank at once to the bottom. Men will not try for better things where there is no hope. Christ energizes the world because he is the hope of the world.

It would mean a lost world. Lost! A lost world! If there had been no Saviour!

"It may be possible to think of an ocean without a harbor, of a sky without a sun, of a garden without a living flower, of a face without a smile; but we are confronted by the unthinkable in this—a world with holiness and happiness left in it and the Christ gone out of it."—H.

Sharing With the Christmas Angels. (237)

Luke 2:14.

There was light for all the world in the shining of the Christmas star. Christ's coming was not merely into the Holy Land. He came into all the world. True, much of his coming must be on the feet of his disciples, but that is part of the Christmas message. The greatest truth of this day is a missionary truth.

He is sharing the work of the Christmas angels who by any means is telling the world that God loves it.—W. T. Ellis.

The Social Christ. (239)

The wonder-star and the heavenly chorus hold the interest less today than do the shivering shepherds on the hillside, the lonely mother in her plight, and the Babe born so nigh to the dumb creatures, and to earth's poor. What may be termed the sociological significance of the Christmas story holds man's interest nowadays. The eternal human appeal of mortal need, and the inspiring conception of a Saviour who has come into the midst of it, and as a very part of it, grips the imagination of this generation, which is so keen on the quest of brotherhood. "Touched with a feeling of our infirmities," "born kin to all our natural life and needs—that is the Redeemer for whom the race is yearning.—W. T. Ellis.

The Perfect Brother. (240)

When Christ was born there appeared upon the earth "the perfect Brother." Christ came to save. He saves to serve. He took upon himself the form of a servant, and now calls: "Follow me." The star of Bethlehem was and is a beckoning star. It leads to service. This is why the burden of so many hearts at this season of gladness is, "What shall I give?" "What will please this one, or that one, and do them the most good?" Each for the happiness of all the rest, and himself or herself forgotten. This is the Christmas spirit. Thanks be to God, this spirit is very busy in the world.—Zion's Watchman.

Presented Unto Him Gifts. (241)

"When they were come into the house, they saw the young Child with Mary his mother, and they fell down and worshiped him; and when they had opened their treasures they

presented unto him gifts, gold, and frankincense, and myrrh." This is one of the most wonderful and beautiful scenes in the Bible. The holy Child lying so human in its mother's arms, the wise men, the worship, and the gifts; how profoundly significant and prophetic. These wise men, the scholars of their day, came to Christ, and after them has come a long train of scholars, astronomers, scientists, historians, poets, to this same Child, laying at his feet their tributes of gold and frankincense and myrrh. Copernicus, the preacher-astronomer, brought his Copernican system; Columbus, his new continent; Sir Isaac Newton, his calculus; Shakespeare, his dramas; Mozart, his Twelfth Mass; Handel, his Messiah; Raphael, his Transfiguration; Tennyson, his In Memoriam. Science kills pagan faiths, but the world's wise men still go to Bethlehem and there worship at the feet of Christ. We are not ashamed of the company we keep when we go to Bethlehem, and with our widest knowledge and our deepest convictions we worship Jesus the Lord.

Christmas in the Heart. (242)

There is a story of a young woman who had been with an outing party all day. In the morning, as she left her home, almost unconsciously she had slipped a branch of sweetbriar into her bosom. She altogether forgot that it was there. All day, wherever she went with her friends, she and others smelled the spicy fragrance, but none knew whence it came. Yet that night, when she went to her room, there was the handful of sweetbriar tucked away in her dress, where she had put it in the morning, and where, unconsciously she had carried it all day.

The secret was revealed. It is when we have the sweetness in our own life that we begin to be a sweetener of other lives. We cannot depend upon others for our Christlikeness, but if we have it in our own heart we will impart it to those about us. We cannot find sweetness on every path that our feet must press. Sometimes we must be among uncongenial people, people whose lives are not loving, with whom it is not easy to live cordially in close relations. The only way to be sure of making all our course in life a path of sweetness is to have the fragrance in ourselves. Then on bleakest roads, where not a flower blooms, we still shall walk in perfumed air, the perfume being in our hearts. It is our own heart that makes our world. We find everywhere what we take with us. If our lives are gentle, patient, loving, we find gentleness, patience, lovingness everywhere. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy, suspicion, on every path.

"In ourselves the sunshine dwells,
In ourselves the music swells;
Everywhere the heart awake
Finds what pleasure it can make;
Everywhere the light and shade
By the gazer's eye is made."

Shall we not strive to make Christmas a perennial festival, and not merely a festival of one day? This does not mean a constant celebration of the outer life of Christmas, but a continuance of its spirit.—Sunday School Times.

When God Was Defied. (243)

There was an infidel soldier of the Middle Ages who hated the Bible and all sacred things. He grew so fierce and mad in his defiance that he determined to test the power of the Christians' God. So he went out into a field, armed as if for battle. He threw his glove down on the ground as a challenge. Then he looked up into the heavens and angrily cried: "God, if there be a God, I defy thee here and now to mortal combat. If thou indeed art, put forth thy power of which thy pretended priests make such boast." As he spoke he saw a piece of paper fluttering in the air just above his head. It fell at his feet. He took it up, and on its read these words: "God is love." This was the message that came wafted down on the still air, in the angels' song, that night when Christ was born.—Rev. J. R. Miller.

His Name Father. (244)

"And thou shalt call his name Jesus; for it is he that shall save his people from their sin." Matt. 1:21.

A father in Watford, two years ago, was greatly troubled about his son. The lad had gone wrong, and, ill and despondent, he wrote home, fearfully, as if to ask if there was any hope. The father sent a telegram to him consisting of one word, "Home," and it was signed "Father." Now the gospel of our Lord Jesus Christ is God's telegram to the sinful world, summed up in one word, "Home," and signed by one name, "Father."

The Messianic Hope. (245)

The coming of the Messiah is still a pathetically intense hope among the orthodox Jews. On him is centered every hope that means remuneration for loss, retaliation for injury, and reward for faith. The expectation recently received fresh emphasis when massacre, revolution and general apprehension prevailed in the Ottoman Empire. Many devout Jews, discouraged by the long postponement, have resorted to a theory of consolation to the effect that this world is undoubtedly the portion of the Gentiles, but the next world will be that of the Jews. Zionism has excited controversy among the Jews as an attempt to have the Messianic kingdom without the Messiah.

Christmas Missionary Letter. (246)

Since God's greatest gift to man was made—since the advent of the Christ-child in Bethlehem town so many, many years ago—the "Spirit of Giving" has been slowly but surely gaining the mastery over the "Spirit of Getting." New joy has come into child-life, new meaning into all life since the Saviour of men lived out the meaning of his own words: "It is more blessed to give than to receive."

Christmas bells ring again to remind us of the coming of the Saviour of the world. I am thinking of all the difference that his coming has meant for you, and I am very, very glad, for you know I think there is nothing too good for you. There is a minor chord in the music of the hymn of Christmas joy; in the world he came to save, after almost two thousand years, two men and two women and two little children out of every three have never so much

as heard of him. As I think of you I am thinking also of the other two, and in all the joy and gladness which he has given to you and me and which he is sharing with us today, I wonder what he is thinking of us and of the other two. I wish that Christmas were Christmas for them also, don't you? Not least among my good things this day is the confident assurance that sometime soon it will be so. God bless you and keep you, and help you and me to be faithful to his Son and true!—John I. Armstrong.

The Best Christmas. (247)

There is a great deal of kindly feeling in the world, but too much of it is like cargoes of coal on a frozen stream, or like wood on the top of a mountain in winter, "frozen in," and not available for us. Thaw out your "frozen kindness" this Christmas season. Express yourself—your real self. It will not at all make you watery and undignified, as you fear, but it will bring into your heart and the hearts of many others the rarest gladness, and make the time exceedingly sweet in the calendar of your life and of theirs. The material surroundings will not matter. The cost of the presents you can afford matters not. For the best giving of all is the giving of the heart and love's expression. Give that anew to father, mother, wife, children, associates, and by written word, if at a distance, or spoken word if near; let them know afresh that you do love them and appreciate all that they have been and are to you.

"Thaw out," my brother, my sister, this Christmas—and then stay thawed out! And may you live many years, God willing, to enjoy the blessed sensation!—Christian Observer.

The Origin of Gifts. (248)

When the three wise men rode from the East they bore on their saddle-bows three caskets filled with gold and frankincense and myrrh, to be laid at the feet of the manger-cradled babe of Bethlehem. Beginning with this old, old journey, the spirit of giving crept into the world's heart. As the Magi came bearing gifts, so do we also; gifts that relieve want, gifts that mean service, gifts inspired by the star that shone over the City of David.—Kate Douglas Wiggin.

A Christmas Letter. (249)

God's love for the world and for you and me, this is the message of Christmas. It is a time to turn the mind toward the best things in life, the gifts of God's love. Among the best things life holds for me are, to know that you are doing your work bravely and kindly with your face toward the light, to think that you are loving me, and that sometimes you give a thought and breathe a prayer for me and my work, and to consider how much better the world is to live in, because you live in it. Meditating on these things, I shall gladly enter the opening door of the new year; and I hope your Christmas joy is a bit sweeter and your courage a bit stronger for the life of the coming year, because you are reminded that I love you and think of you and pray that you may have the best always.

Sincerely yours,

John I. Armstrong.

Christmas Once More. (250)

Time of laughter. Time of joy. Time of bounding, childish hearts. Time when eyes of elder men and women look with love and kindness on the world around. Time when green hangs in our windows, and the glory of red immortelles flashes everywhere. Time that the world, after all the ages, does not yet fully comprehend. For the day that Christ was born was the prophecy for the ages of the "Peace of God that passeth all understanding." The world has heard no sweeter song than that in Arnold's book, "The Light of the World."

"Peace beginning to be,
Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquility."

—R. S. H.

The Best Christmas Celebration. (251)

The first Christmas was a missionary Christmas. (1) Christ himself was a missionary. (2) The song of the angels was a missionary song. (3) The first gifts were missionary gifts brought from foreign lands by the wise men. Is it not the best kind of Christmas celebration to remember God's loving gift to us, help spread the angel message, and bring our best gifts to show our love to Christ?

The Christians of Bolengi, on the Congo river, Africa, have not long had the Light, but they have found this the best kind of Christmas. Many preparations are made for the celebration. The evangelists go out into all the country round telling the good news, and bring back as many new converts as they can. All the Christians save from their poverty to bring their Christmas gifts. Last year eighteen evangelists came to the Mission Station the week before Christmas, bringing over one hundred people who were seeking the Saviour. The church was too small to hold the crowds, so that they decided to bring their offerings for a new building—a birthday present to Christ. Some who had no money to give brought their most valued possessions and sold them. Children went without food, or worked to earn a little money; young men and women gave up their few ornaments, and parents gave all they could—and joyfully—both of time and money. The result was that they contributed enough to build the church. Then the converts were examined and baptized, and all sat down to a Christmas feast. In the evening there was an evangelistic service, when four men took turns in telling something of the birth of Christ, and what his coming meant to Africa. A fitting close to this inspiring day was the sending out of eighteen evangelists and teachers to carry the gospel to the neighboring tribes. Would not such a celebration please Christ?—D. A. Pierson.

Art and Christmas. (252)

Art has lingered near the Khan of Bethlehem and lovingly transferred to canvas the Madonna and Child, Raphael, Murillo, Correggio, Fra Angelico, Dore and a host of others have taken Matthew's or Luke's inspired narrative and produced paintings well nigh immortal. Our own hearts at Christmas-tide turn to the manger, and, like shepherds and

Magi, we kneel and worship the Holy Babe. Humble though the place, the Person made it glorious.

Christmas After Christmas Day. (253)

Two or three years ago, in one of our cities, an Oriental was giving his impression of our American Christmas. He said that for weeks before Christmas, people's faces seemed to have an unusual light in them. They were all bright and shining. Every one seemed unusually kind and courteous. Every one was more thoughtful, more desirous of giving pleasure than had been his wont. Men who at other seasons of the year had been stern, unapproachable, were now genial, hearty, easy to approach. Those who ordinarily were close, not responding to calls for charity, had become for the time generous and charitable. Those who had been in the habit of doing small and mean things, when they entered the warm Christmas zone, seemed like new men, as if a new spirit possessed them. And the Oriental said it would be a good thing if all the charm of the Christmas spirit could be made to project itself into the new year.

This is really the problem to be solved. Christmas ought not to be one day only in the year—it should be all along, all the days, through all the years. We may as well confess that the promise has not yet been realized. Almost immediately afterward we fall back into a selfish way of living that is far below the high tide to which we rose at Christmas—Sunday School Times.

Don't Let Christmas End on Christmas. (254)

There is a picture which shows the scene of our Lord's crucifixion in the afternoon of that terrible day. The crowd is gone, the crosses are empty, all is silent. In the background is seen an ass nibbling at a piece of withered palm branch. This was all that was left of the joy and enthusiasm of Palm Sunday.

Is it not much the same with the beautiful life of Christmas? Five days afterward, will not the world have gone back to its old coldness, selfishness, hardness? Will not the newspapers have resumed the story of wrong, injustice, greed and crime, just as if there had been no Christmas, with its one day's peace and good will? Shall we not have again about us, within a few days, the old competition, wrangling, strife and bitterness among men? The sweet flowers of Christmas will soon be found trampled in the dust by the same feet which, this Christmas, are standing by the cradle of the Christ-child.

How can we keep the Christmas spirit with us after the day has passed in the calendar? We cannot legislate a continuation of Christmas good will. We cannot extend it by passing resolutions. We cannot hold it in the world's life by lecturing and exhorting on the subject. Yet there ought to be some way of making Christmas last more than one day. It is too beautiful to be allowed to fade out after only one brief day's stay in the world. What can we do to extend it? We can begin by keeping the beautiful vision in our own life.—Rev. J. R. Miller, D. D.

The Heart of Christmas. (255)

The all-pervading influence of Christ is manifest on every hand. The shop-keepers in the Ghetto may nail the Medusa on their doors, write "Kosher" on their windows, and bind the Shema as frontlets between their eyes, it will still remain that they are indebted for their industrial privileges to the influence of Christ.

In the Metropolitan Museum of Art there is a picture by L'Hermitte called "Among the Lowly." A man of singularly beautiful and benign countenance stands, with hands uplifted in blessing, at the table of a peasant's family. In the door stands the head of the household, who has just returned from his day's labor, holding in his arms his youngest child, who has evidently run out to meet him. On seeing the Man at the table, he uncovers and stands in an attitude of devotion. In view of what the Carpenter of Nazareth has done for the workman and his household, this should be the posture of the handicraftsmen of the world today.—Rev. D. J. Burrell.

Searching For Him Still. (256)

The Russian peasantry have a curious tradition. It is that an old woman, the Baboushka was at work in her house when the wise men from the East passed on their way to find the Christ child: "Come with us," they said, "we have seen his star in the East, and go to worship him." "I shall come, but not now," she answered, "I have my house to set in order. When this is done I will follow and find him." But when her work was done the three Kings had passed on their way across the desert and the star no longer shone in the darkened heavens. She never saw the Christ child, but she is living and searching for him still. For his sake she takes care of all his children. It is she, who in Russian and Italian homes, is believed to fill the stockings and dress the tree on Christmas morning. The children are awakened by the cry: "Behold the Baboushka!" and spring up hoping to see her before she vanishes out of the window. She is another Santa Claus.

FINANCING THE CHURCH.

Just before the collection was taken up, a negro preacher announced that he regretted to state that a certain brother had forgotten to lock the door of his chicken house the night before, and as a result he discovered in the morning that most of the fowls had disappeared.

"I doan' want to be pussonel, breddern," he added, "but I hab my suspicions as to who stole dem chickens. I also hab reason fo' believin' dat if I am right in dose s'picious dat pusson won't put any money in de plate which will now be passed 'roun'."

The result was a fine collection, not a single member of the congregation feigning sleep. After the money was counted, the old parson came forward.

"Now, breddern," he said, "I doan' want yo' dinners to be spoilt by wonderin' where dat brudder libes who doan' lock his chickens up at night. Dat brudder doan' exist, mah frien's. He was a parable gotten up fo' de pu'pose of finance."

WHAT THE COMING OF THE BABE OF BETHLEHEM HAS DONE.

The Child in the Midst.

Matt. 18:2, 3.

Mr. Robert E. Speer has said that he would be almost willing to stake the entire defence of Christianity on what it has done for the child as compared with the attitude of non-Christian religions toward children. Infanticide, especially of girls, is common in almost every non-Christian country. In India the predominance of boys over girls bears abundant testimony to the practice of killing girl babies.

In one of the villages of China, a missionary tells of his having found, on his first arrival, a pond which was called "Babies' Pond." Into this pond were cast the children that heartless parents wished to get rid of, and in those early days of missionary work, this missionary states, the bodies of several babies could always be seen floating on the slimy green surface of the pond. The entrance of the Gospel into this place, has not only done away with this practice, but has made sacred the life of the child—The Bible Teacher.

The Babe in the Manger.

Luke 2:12.

They were two business men. One a young country merchant in for a half-day's buying, and the other a general salesman of a great wholesale house, with keen gray eyes and a salary perhaps four times his customer's net income. The usual question had begun the conversation.

"Business? It's one stampede. Seven in the morning till nine at night, and every minute on the jump. It's always strenuous, but this year's the worst ever. All the town is in at once, and everybody must have everything by Christmas Eve. Of course we like the business, but we'll be glad, too, when the let-up comes."

"It makes a difference here," replied the general salesman; "more of course in the retail than the wholesale."

"I know. Stores packed to a crush. Take your whole two million people, I don't believe there's one it doesn't make a difference to—railroad, street car, sellers, buyers, manufacturers, post office, board of trade, newspapers—I mean just in a business way. And it's the same all over. How Christmas business does shake up the earth!"

The keen, alert eye of the general salesman looked the young man in the face. "It does change the world," he said. "And how wonderful it is to remember that it all began way back there with that baby in a manger."

The Joy of the Lord.

Rom. 15:13; Gal. 5:22; Phil. 4:4.

A Chinaman who could never be induced to attend a Christian service, at last came one day to the missionary, saying, "I want to hear about your religion. I have heard the laughter in your house and in the houses of my countrymen who have embraced your faith. I would like to know what you have that makes people so joyous."—New Cent. Teachers' Monthly.

ILLUSTRATIVE DEPARTMENT

Illustrations of Practice and Power

PAUL GILBERT.

Personal Work. (259)

Jno. 3:2; Jno. 4:7; 3 Jno. 13, 14.

Over the desk of an insurance agent in a certain western city is a card bearing this declaration:

"A face to face meeting has a pen and ink greeting skinned a mile."

The proxy method is quite secondary in its effect in pretty nearly all phases of activity.

The Church Divine. (260)

1 Cor. 1:21; 1 Cor. 3:11; Matt. 16:18.

An English journal, the other day, quoted the words of the head master of a Scottish school: "The wonder is," he writes, "that the church holds its own as it does. Here is a minister. He preaches ten, twenty, even thirty or forty years, and never lacks some one to listen. He has little help. It is largely a one-man concern. Look at the theaters. See the staff, the advertisements, etc.; and yet they must change their bill of fare once a week, or the people would cease to go. There must be something divine in the church, otherwise it could never continue." There is "something divine" in the church, if it is only the theme of which it is the vehicle, and the cause for which it stands—the great cause of religion. On what other theme would the same men, under the same conditions, gather such audiences in unbroken succession, and with the certainty that the succession would never fail?—Southern Cross.

Immersed in the Word. (261)

Psa. 1:2; Psa. 119:11; Heb. 8:10.

Down in the railroad yard the other morning I saw a box car loaded with railroad ties that had been thoroughly soaked in a creosote solution. I noticed on this warm day that this one car was completely free from pestiferous bugs and insects of all kinds, though the cars about them were alive with all kinds of life. The clean, antiseptic creosote created an atmosphere that was so uncongenial to the pests that they avoided it. The Christian whose life is constantly immersed in the Word frees himself from the pestiferous little worries and temptations of life. He is "clean through the Word." The atmosphere of the Word is inimical to their presence.—Merlin Fairfax.

Continued Attention. (262)

Gal. 6:9; Heb. 12:3; 1 Pet. 1:11.

Old legends tell that the looker into a magic crystal saw nothing at first; but, as he gazed, there gradually formed themselves in the clear sphere filmy shapes, which grew firmer and more distinct until they stood plain. The rawhide dipped into the vat with tannin in it, and at once pulled out again, will never be turned into leather. Steadfast and continued attention is needful if we are to be "doers of the Word."

Duty or Mutiny. (263)

Matt. 5:19; Jno. 14:23; Jno. 13:17.

At the Christian Endeavor convention at Atlantic City, Dr. S. P. Capen said in an address:

"An old sailor said to a young apprentice aboard a man-of-war, 'My lad, there's only two things on a ship; one's duty; t'other's mutiny.'" It is not different in the Christian life. The results are frequently more far-reaching.

Superficial Believers. (264)

Matt. 13:21; 2 Tim. 1:15; Matt. 11:6.

Dr. Jewett says: "I am amazed to observe how hastily men and women drop vital truths; they 'cannot be bothered with them,' and so they retreat into a perilous indifference or into a fruitless agnosticism. George Eliot dropped her vital faith in the course of eleven days. Robert Elsmere dropped his vital faith with almost equal celerity. I heard from one young fellow who was burning all his boats and refusing to sail these vast, mysterious, glorious seas, and all because he had read a little pamphlet of not more than fifty pages from cover to cover!"

Prevention. (265)

Prov. 22:6; Matt. 12:33; Jas. 4:7.

Fred B. Smith relates this incident: "During the World's Fair in Chicago I became so interested in the 'Guardian Angel' in the art gallery, that I revisited it several times to enjoy it. The picture is that of a child crossing a dangerous stream on a narrow foot-bridge while an angel holds its hands at a place where the hand-rail is broken. As I stood there looking at the picture an old farmer came up, and glancing at it for a few moments, turned to his wife and said: 'Ann, I wonder why that fool angel don't nail up that broken board and go home!'"

Over the Counter. (266)

Mark 5:19; Acts 16:14; Acts 10:2; Acts 9:43.

A certain merchant said to his pastor: "My heart is so full of love to God and to man that I want to spend all my time talking with men about these things." "No," said the pastor, "go back to your store, and be a Christian over the counter. Just where you are is the place for doing God's will." Just where God has placed us, in simple obedience, we are to bear fruit.

The Art of Doubling. (267)

Heb. 13:16; 2 Cor. 9:6; Matt. 25:40.

"Set your candle before the looking-glass," said a dear, quaint old lady. "Don't you know you get almost the light of two candles that way?" This thought was carried out by a poor sewing woman, who had few pleasures to brighten her dull, gray life. But whenever she became the happy possessor of a flower she set it before her mirror, and thus her

beauty-loving eyes had two flowers to enjoy. One woman, whose garden annually overflowed into all her neighbors' houses, said: "It is give or die!" Share the lovely, fragrant blossoms; let them carry their sweet messages into life's desert, shadowed places, and your own garden will smile in loveliness until frost comes to banish the outdoor beauty. Pleasures gratefully accepted from the Giver of all true pleasure, and pleasures shared with others, are pleasures doubled. Can we not always set our candle before a looking-glass?—Southern Cross.

Adversity. (268)

Psa. 119:71; Job 22:29; Heb. 5:8.

After a severe storm of wind and rain an Iowa farmer was heard to remark: "The storm was really good for the corn, for after it was blown down it had to raise itself and that has made it strong and vigorous."

Concerning the Sabbath. (269)

Ezra 22:8; Acts 16:23; Heb. 10:25.

An advertisement for a certain make of clocks reads:

"To sleep late's pleasant now and then, but make it Sunday morn."

Which expresses the attitude of a great multitude toward the most important day of the week.

His Own Boy. (270)

Acts 20:20; Heb. 12:4.

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the

crew hurried to rescue him according to strict rules for such an emergency. They brought the lad on deck, stripped off his outer garments, turned him over a few times, worked his arms, and tried every means of resuscitation as they had been drilled to do. After they had done their best, I came up to offer any assistance my superior skill might devise, and they said to me confidently, 'The lad is beyond all assistance; he is dead.' I turned away, and said as I did so, 'Yes, I think you have done all you could. I have been watching you from my station there.' Just then a sudden impulse told me I ought to go over anyhow and see what I might be able to do. I went over, and looked down into the lad's face for the first time, and discovered to my horror he was my boy. You may rest sure I no longer agreed that they had done their best for him. I jerked off my coat, and fell to my knees beside that son of mine. I blew into his nostrils. I breathed into his mouth. I turned him over and over, again and again. I simply begged God to bring him back to life once more. For four long, terribly long hours, I worked over him, and just at sunset I saw the first flutter of breath that told me he was yet alive. Oh, now with my boy mine again, I will never see another boy drown without taking off my coat in the first instant and going to him and doing my utmost to save him."

Committees. (271)

Dr. Babcock used to say that the best committee is composed of three, one of whom is sick and another absent.

Present Day Parables

Is the World Growing Worse? (272)

Matt. 5:13.

A group of young men in the smoking compartment of a Pullman car were discussing the crime of a recreant minister, whose confession appeared in the morning papers. His moral collapse seemed to them to discredit all preachers of righteousness. When things were at their worst, a quiet man, who had been listening behind his paper, spoke up. "Hear this," he said, as he put his finger on a modestly-printed news item. "It is in the same daily news. A hardy minister of Alaska reports that he has covered thousands of miles on snowshoes, with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is dentist, he is adviser; he marries them, and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provisions to the starving solitary miner's hut." "That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment that was slumping in social ruin was changed. Men smiled as if in real relief. "This heroic story, on the same page of the day's history with noisome treason to all virtue, is like the 'salt of the earth.' It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his

Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old."—N. Y. Evening Mail.

Fulfillment of Prophecy. (273)

Heb. 10:23.

Two rabbis approaching Jerusalem observed a fox running upon the hill Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes walk upon it." "And, therefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled his threatenings to the very letter, I have thereby a pledge that not one of his promises shall fail, for he is ever more ready to show mercy than judgment."

Influence of the Bible. (274)

Heb. 4:12.

One of the problems for those to solve who doubt the Bible is the question why the Bible changes pagans into followers and humble imitators of Jesus Christ. Pagans born and bred read other literature and gain intellectual stimulus without noticeable change of character. They read the Bible, which we are

often told is nothing more than any other great literature. Straightway they begin to be pure in morals, energetic in good works, and steadfast in testifying to others what God has taught them. The effect of the Bible on its enemies among all races is a fact so tremendous that it can not be ignored. Let the question why the Bible does what no other book can do, be candidly answered.—Selected.

Confidence in God. (275)

Psa. 56:11.

"What!" said the cardinal legate, who had been sent from Rome to bring Luther to terms, "do you think the Pope cares for the opinion of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you—you—a wretched worm like you? I tell you, no! And where will you be then?" Luther answered, "Then, as now, in the hands of Almighty God." "Though a host should rise up against me, I should not fear."

A Closed Gateway. (276)

Luke 13:24.

In a large city of the east stands a massive granite church. Its huge bronze doors, and costly peal of chimes proclaim the wealth of the attending congregation. Over the entrance chiseled in whitest marble is the inscription, "The gateway to heaven." Underneath this arch you will see hung out in the early days of the summer season a sign reading:

"Closed During July, August and September."

Difficulties, Use of. (277)

Jas. 1:2, 3.

We were watching the plumbers as they worked on the new home. One, with a simple little cold chisel, had by dint of numerous brisk taps in a circle around it cut in two a large iron pipe. Another was busy with a similar chisel, cutting in halves a large piece of lead. "Easy work," I said, as I watched the latter drive the chisel into the soft material. "Yes," he replied, "but this work spoils the chisel." "Lead is not hard enough to spoil a chisel," I insisted. "No," the workman replied, "but it takes all the temper out of it, so that it is good for nothing else. To cut much lead will spoil the finest cold chisel." Soft seats, easy tasks, and pathways strewn with roses, take the temper out of character, and produce good-for-nothing lives. Difficulties impart their own splendid fiber to those who master them.

Time, Shortness of (278)

Col. 4:5; John 9:4.

"Well, Auntie," said the judge, going up to the old colored applemoan's stand on New Year's morning, "don't you get tired sitting there these cold, dismal days?"

"It's only a little while, sir," said she.

"And the hot, dusty days?" said he.

"It's only a little while, sir," said old Auntie.

"And the rainy, drizzly days?" said the judge.

"It's only a little while," answered Auntie.

"And your sick, rheumatic days, Auntie?" said the judge.

"It's only a little while, sir," said she.

"And what then, Auntie?" asked the judge.

"I shall enter into that rest which remains for the people of God," answered the old woman, devoutly; "and the troublesomeness of the way there don't pester or fret me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge, "but what makes you so sure, Auntie?"

"How can I help being sure, sir?" said she, "since Christ is the way and I am in him? He is mine and I am his. Now I only feel along the way. I shall see him as he is in a little while, sir."

"Ah, Auntie, you have more than the law ever taught me," said the judge.

"Yes, sir, because I went to the gospel," said Auntie.

"Well, Auntie, I must look into these things," said the judge, taking an apple and walking off.

"There's only a little while, sir," said she.—Unidentified.

Help From God. (279)

Psa. 121:1.

A literary lady once consulted an oculist concerning an ailment of her eyes. Upon examination he said, "Madam, your eyes are simply tired; you need to rest them." "But," said she in reply, "this is impossible; my engagements are such that I must use them." After reflecting for a moment he asked, "Have you any wide views from your home?" "O, yes," she answered with enthusiasm; "from the front porch I can look out upon a glorious range of mountains." "Very well," replied the oculist, "that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes." We all need that advice in dealing with the weariness of the soul. David understood it when he said, "I will lift up mine eyes unto the hills from whence cometh my help." The looking on the high hills of God cools the fitful fever of worldliness.—Selected.

How God Forgives. (280)

Isa. 43:25.

John was tempted by a circus and played hookey to see it. One of the boys was sent to call him back, but he refused to go. He went into the wonderful show. But he was not happy. All the afternoon a voice kept saying in his heart: "You have done wrong." The next day he confessed and apologized to the teacher. She told him to take a crayon and write on the blackboard just what he had done and how he felt about it. He did not like this very well, but he obeyed. This is what he wrote: "I ran away from school. I did not come back when she called me. I am sorry. If she will forgive me this time I will try to behave well. John."

How he dreaded to go to school next day! He was sure that the boys would all make fun of him when they read what he had written on the board. When he went in he did not dare to look at the board at first. When he did look at it, he did not see what he expected to see. But in the teacher's handwriting he saw,

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Then she said to the school: "A boy wrote on the blackboard that he was sorry because he had done wrong. I have written instead what God says to every one who truly repents of his sins, and confesses them to him."—Sunday School Journal.

Walking on the Track. (281)
1 Pet. 5:7.

A station-agent at Bloomington, N. J. saw a man walking on the tracks of the Lehigh Valley Railroad. On his back he carried a huge package, apparently containing household utensils as well as clothes. He seemed tired, though he trudged sturdily on. The agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train. The man, who was a Hungarian, demurred and produced a railroad ticket, good from Jersey City to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man delightedly boarded the first train that stopped. A similar mistake is often made by Christians who do not avail themselves of their privileges. They toil through life bearing their burdens of care, despite the fact that God has undertaken to bear all their care for them.—The Christian Herald.

What Are You Doing? (282)
1 Cor. 3:9.

When the new parliament buildings of the Dominion of Canada were being reared, a visitor stopped to speak to a number of workmen who were cutting stone. The visitor asked one man what he was doing, and he replied that he was earning two dollars and a half a day. He asked a second man the same question, and pointing to a chart spread before him the man said he was trying to make the stone on which he was working correspond with the chart. A third man was asked what he was doing. All three men were, to outward appearances, engaged in precisely the same work. But the third man let his mallet rest a moment, and straightening himself up, pointed proudly to the great building, the graceful lines of which were beginning to show in the massive pile above them. He thought of the glory of the completed building, and what it meant, and he replied eagerly, "I am helping to make that." This man had a vision; he was doing something worth while. The task of earning money may not be worth while; the task of blindly following a pattern may not be worth while; but to have a part in making something good—whether it be a cathedral or a character—that is worth while.—Eugene Thwing.

Gold in the Dust. (283)
Matt. 16:26.

Some time ago they took up and burned the woollen carpet which for several years had covered the coiners' room in the San Francisco mint. The precious ashes were scrupu-

lously gathered, and by an elaborate refining process the government recovered two hundred and seventy-nine ounces of gold, worth five or six thousand dollars. Four pounds of gold were not so long ago collected from the soot of the Royal Mint in Berlin. So the things accounted vulgar are full of the dust of gold, if we only knew it.

Tribute of a Life. (284)
Matt. 25:40.

When the funeral procession of Lord Shaftesbury, the Christian philanthropist, reached Trafalgar Square forty thousand factory hands, seamstresses, flower girls, and laborers from the East End were found there assembled; then came a mile through such crowds as London has scarcely ever seen, and on either side of the street delegations from Sunday Schools, shelters, the homes and the training schools, supported almost wholly by this great philanthropist.

When the hearse approached the costermongers, a leader lifted a banner with these words, "I was a stranger, and ye took me in." The boys from the ragged schools lifted this banner: "I was sick, and ye visited me."

Upon a silken flag the leader of the working girls had inscribed these words: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

This was a beautiful tribute of gratitude to one who was worthy. And the whole nobility and goodness of Shaftesbury's life grew out of his desire to be like Christ, to whom he ever paid the homage of gratitude for all that he was, or did.

Elected or Not. (285)
2 Pet. 1:10.

When Senator Vance was running for Congress, he called on an old negro, who had in early life served the Vance family. Asked after his health the negro replied, "Mighty po'ly in this worl', but it's all right over yander." "Do you believe in the doctrine of election?" asked Vance with great solemnity? "It's the doctrine of the Bible," answered the old man. "Uncle Ephraim, do you think I've been elected?" asked Vance again. "Massa Zeb, I'd a leetle ruther you wouldn't draw that question. I'm too near de grave to tell a lie, but de fac' am, I neber yet knowed nor hear tell of no man bein' elected what wan't a candidate."

The Penalty. (286)
Mark 11:14, 20.

On his return from college George Hamilton was asked to teach a Sunday School class, and he flatly declined.

A day or so afterward George met the minister, who spoke to him of his refusal. "I am sorry," he said, "that you are not willing to take that class. The Sunday School needs you."

"There's no penalty for refusing, is there?" said George, with resentful flippancy.

"Yes," said the minister, gravely, "there is. There is the penalty of never knowing the good you have failed to do."

"If I never know it," said George, still in his flippant mood, "I guess I won't miss it."

"Do you remember," the minister said, "this incident in the life of Jesus? Once on his way to Jerusalem, he sent two disciples to ask shelter at a Samaritan village; but as his face was set toward Jerusalem, they would not receive him. Certain of the disciples wanted to call down fire and brimstone on that village, but Jesus, reproving them, patiently resumed his journey."

"I remember," said George. "We read about it in Sunday School."

"What was the penalty?"

"I don't think there was any. So far as I can remember, nothing happened to the village."

"No," the minister agreed, "nothing happened. People put out their lights, and went to bed as usual; the next morning they arose just as they always did. Nothing happened, indeed; no sick were healed, no new parable was spoken, no new disciple found. Had any one of these things happened, the village would have had a place in history to the end of time; as things are, even its name is unknown."

For a moment George was silent; then he said, "I thank you for the reminder. I will teach that class."—Youth's Companion.

Whiskey—Effect of (287) Prov. 23:31, 32.

On the shore at one of the narrowest parts of that dangerous waterway known as "The Inside Route" to Alaska there rests a hull of a wrecked ship which immediately attracts the eyes of all who voyage that way. A whiskey manufacturer decided that here was an excellent opportunity to advertise his bottle goods. So he had painted in huge letters on the side of the wrecked ship, "Use Rednose Whiskey." And it was here that a teetotaler saw his op-

portunity for a short but vivid sermon. A few weeks later the side of the wrecked ship blossomed forth with these two additional words, in equally big letters: "I did."

If You Were to Die Tomorrow. (288) Psa. 3:5.

A lady asked John Wesley: "Suppose that you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

Hymn—Effect of. (289) Eph. 5:19.

A rich Japanese silk merchant sent for the missionaries in his town and entertained them most hospitably. He told how, as a child, he had attended a Sabbath School. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Tho' I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added emphatically, "that I have placed her in the mission-school, that she may become a Christian."—Exchange.

Topic Illustrated—Sin

EVAN J. LENA.

"The thought of foolishness is sin." Prov. 24:9.

"Whatsoever is not faith is sin." Rom. 14:23.

"Sin is the transgression of the law." 1 John 3:4.

"All unrighteousness is sin." 1 John 5:17.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

"The wages of sin is death." Rom. 6:23.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." Heb. 10:26, 27.

"Then when lust hath conceived, it bringeth forth death." Jas. 1:15.

"The wicked shall be turned into hell, and all the nations that forget God." Psa. 9:17.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:46.

The Weakened Sense of Sin. (290)

The weakened sense of sin is one of the most alarming features in the religious experience of our day. Theologians and psychologists have tried to account for it, but their explanations have, without a single exception, been more ingenious than satisfactory.

A recent theological writer, fully alive to the perilous tendencies of our day, put a much-needed emphasis on the place of sin in Christian experience. He shows us clearly that the sense of sin presupposes a sense of obligation, and that the earliest and simplest form of the consciousness of sin is the realization of the fact that we dislike what we ought to do. Sin

in all its Scriptural presentations is either want of conformity to the law of God or the transgression of the same. The law of God is the rule given to man for all his actions. Augustine defines sin as every work, word or wish contrary to the law of God; and his definition has been indorsed in some form by every theologian who taught a system of truth that claimed to be evangelical or Scriptural. The weakened sense of sin always and everywhere involves a weakened sense of obligation.

Sin Not a Skin Disease, But a Heart Disease. (291)

With the depreciation of the Divine nature of Christ there invariably comes a lessened realization of the sinfulness of sin. What Paul designated 'the body of this death,' is toned down to "natural tendencies," and to "the influence of heredity and environment." The Redeemer is set aside, because it is not admitted that there is anything to be redeemed from. Yet, as Rev. J. H. Jowett has recently urged, sin is not a skin disease; it is a heart disease, and we need not only Jesus the Man, who can be "touched with the feeling of our infirmities," but Jesus the Christ to carry them away. There is no man living who has not felt the weight of this body of death; there are many who try to cover it over with a few semi-scientific terms, but it refuses to be hidden. Only Christ the Divine Redeemer can cover iniquity.

Cleanse the Inside. (292)

An old paper tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all effort to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store. Many are trying to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, "it's on the inside."—Harry N. Crawford.

Little Sins. (293)

Some years ago in an exhibition in London could be seen a cable worm, a tiny creature that had pierced through the Atlantic telegraph cable, and stopped all communication between two continents. So a small, hidden sin or evil habit may stop our prayers, that band of union which like a telegraph cable, connects earth with heaven and God's children with their eternal Father.

The Sins We Don't Like. (294)

I have a niece whose name is Dolly. She was once visiting at the house of her aunt, and after the meal, when it was time for dessert, the hostess said: "Well, Dolly, you'll take a piece of pie?"

"No, ma'am," said Dolly, "my mamma doesn't want me to eat pie."

Well, how grand we thought it was, that a little six-year-old girl away from home, should do just as her mamma wanted her to do, whether her mamma was there or not!

But the next day, at dessert, we had a different kind of pie. The hostess said:

"I believe you don't take pie, Dolly?"

"Why, yes, ma'am, I'll take a piece," said the girl, hesitating.

"Why, Dolly," said her aunt, "I thought your mamma didn't want you to eat pie."

"Well, I don't like that kind of pie," the girl said.

And so it is with our sins, we can give up those we don't like.

The Devil's Handcuffs. (295)

I have read in the memoirs of a detective that once, having discovered his man, he joined himself to him as a boon companion, went with him to his haunts, secured his confidence by his show of friendship, until at length, when all suspicion had been allayed, he got him, as a mere jest, to try on a pair of handcuffs, and then, snapping the spring that locked them, he took him, all helpless as he was, an easy prey.

So sin does with his victim. It first ministers to his enjoyment, then drowns his vigilance, and then leads him away in helpless bondage to utter ruin. Oh, ye who are setting out on this awful course, allured by glowing promises, let me beseech you to pause and ponder what shall be "at the last," "at the last," "at the last." Oh, think of that, and leave it off before it be meddled with!—Dr. W. M. Taylor.

All Have Sinned. (296)

Some people are foolish enough to think there would be no sin if Christian ministers stopped preaching sin. They forget the ages in which men inflicted tortures on their bodies, made long pilgrimages, threw their children to the crocodiles, in an effort to appease the wrath of the gods, and become holy. From the Hindu to the Aztec, and from the North American Indian to the fetich-worshipper in Africa, this dread of sin reigned. The missionaries never went to a people with the story of Him who overcame sin, without finding men and women burdened with a sense of sin, and sacrificing their horses, their food, their enemies, and even their relatives to get free from it.

Transgression. (297)

Sin signifies missing the mark. As a slinger when he threw a weapon might miss the object at which he aimed, so in sinning we are missing the object. Every man is born to a noble destiny and when he sins he misses his prize. Transgression means the overleaping of a boundary. Sin and iniquity may be partly due to weakness or ignorance, but transgression, "to clear a boundary at a leap or to push it down," is the work of an excessive and uncontrolled strength. They are the presumptuous sins which push aside the laws of God.

Sin Will Out. (298)

A child once broke a very valuable ornament which he had been forbidden to touch. Remembering the full tide just then lapping the garden wall, he stole out, and threw it into the waves. But when the tide went out some one found the broken ornament, and carried it

Of Sin the Double Cure. (299)

Did you ever hear Emerson's essays lauded as a remedy for sin? or Tolstoi's novels? or Henry George's theories? or Herbert Spencer's philosophy? These are praised for almost all purposes but that. As to sin, the world is divided into three classes only; those that despair of it, those that are indifferent to it, and those that rest confidently in the atonement of Calvary.—Russel Sewall.

Run Up Hill. (300)

"I must run down hill!" cried the river. "My irresistible tendency is toward sin!" cried the baffled sinner. But with a dam and a hydraulic ram men made the river run up hill, and with its warm rays the sun even made it rise up into the clouds. So can God turn the tendency of the human will.

The Cable Holds. (301)

Many of us are like a captain whose ship is tugging at the shore, and who professes to be impatient to get to sea. "Why don't you cast off your cable?" we justly ask. And so do we tie ourselves fast to the sins we say we want to get rid of.

"Sin Has a Sin on Either Arm." (302)
"Who knocks so loud?" "A little lonely sin."
"Slip through," we answer, and all Hell is in.
—Frederick Lanbridge.

Little Sins. (303)

In Stanley's account of his African experiences, he tells of his first encounter with a pygmy tribe that used poisoned arrows. With contemptuous smiles the young men drew out the tiny darts, flung them away, and continued answering the savages with rifle shots. When the day's fight was over, the wounds, which were mere punctures, were syringed with warm water and bandaged, but soon the poison began to be felt, and all who were wounded either died after terrible suffering, or had their constitutions wrecked, or were incapacitated for a long time. So the smallest sin does its work, sooner or later.

Attracts—Destroys. (304)

Sin is like the Sephalica, a flower, which, according to Edgar Allen Poe, first attracts the bee with its blossoms, and then actually intoxicates them with its honey.

Sin, How Removed. (305)

Dr. Todd tells of an old painter who painted a vast mountain, and a man swinging a pickaxe at the base, saying "Little by little." So, he says, some try to get rid of sin by trying to remove bad habits one by one, only to find one evil supplanted by another, the man growing older and feebler in resistance, and the mountain growing up faster than he can dig it down. Sovereign mercy alone avails.

The Blackest Sin of All. (306)

A young man, being in deep distress of mind, applied to Dr. Goodwin for advice and consolation.

After he had laid before him the long, black catalogue of sins that troubled his conscience,

the Doctor reminded him that there was one blacker still which he had not named.

"What can that be, sir?" he despondingly asked.

"The sin," the Doctor replied, "I refer to is that of refusing to believe in Christ as a Saviour."

The simple word banished his guilty fears. He soon found peace of mind, and became a happy and decided Christian. Happy are they who, like him, solve their doubts and lose their burden at the cross.

The Same Fox. (307)

The writer was at one time well acquainted with a fox, which when young was taken in a trap, brought home and chained to a kennel. In the course of time, the entrapped and broken leg healed up, and for three whole years, while chained, the animal was certainly honest enough, simply because it could not get its designs and inclinations accomplished on the fowls and lambs that kept at a safe distance from it. All the time, however, of its imprisonment it showed unmistakable evidence of its foxy nature, for though it did not avail itself of a tender chicken when it passed that way, it became greatly agitated and showed its sharp teeth. It was only a chained fox, that chattered with its teeth because it could not bite.

As time wore on, the continuous restlessness of the fox was wearing the chain, till one night it snapped and Reynard got free. Its honesty for three years because of its captivity, did not improve its nature. Its first doing after securing its freedom, was to kill all the fowls belonging to the establishment.

How like man! There may be forced morality. There may be the profession of religion, and there may be the resolution of being and doing good, but unless there is regeneration the old nature whenever restrained is not changed. Hence the words of the Lord Jesus, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again."

Sensitiveness to Sin. (308)

We are not injured nearly so much by the wrong things that we do as we are by the wrong spirit in which we do them. A wrong action may be very wrong indeed, but it is never so wrong as the spirit of sin in which it is done. Again, an action may be so triflingly wrong as to seem unimportant, but the sin of its doing is not lessened because of that. The point is that sin is sin, and sin always is a poison that partakes of hell and death. The particular vehicle by which we receive that poison into our systems is a minor matter. A man may be just as much injured by a dose of prussic acid in the center of a caramel as he will by pouring it raw down his throat. But the enemy who wants to kill him with it will prefer to disguise it in the caramel. So we are often just as much demoralized by the sin in which we do a trifling wrong as by the sin of a great wrong. We do not recognize that the set-back and atrophy we are experi-

encing in our spiritual life is due to that wrong action which we deemed so trifling; but it is so. It is not always a duty to go to prayer-meeting, by any means; but the man who stays home from the prayer-meeting that he knows he ought to attend, in order to do some work about the house that he wants to do, but that could wait, is deliberately poisoning his moral nature with the same kind of sin that would be his if he should murder his wife; for there is only one kind of sin. He would shrink in horror from the latter; he does the former easily and complacently; the Devil wants him to think of the two things as having nothing in common, and the Devil usually succeeds. The crime of murder might cause a greater shock to the man than the wrong of staying away from prayer-meeting; but the man would be safer if the lesser wrong produced the same shock and recoil as the greater. That sensitiveness to sin of any and every sort is what God would have us strive for and be safeguarded by; but it comes only as a reward of indomitable duty-doing and sternly uncompromising high standards. Let us strive to fear the wrongs that seem harmless—sugar-coated and death-dealing—more than we do those that show themselves in their true light. We shall not be in much danger of the great sins while we fear and fight the lesser.—The Sunday School Times.

Cover the Rock With Roses. (309)

A great, black rock in a garden! In the midst of beds of beautiful flowers, there this giant stone towered, rough, unsightly, a thing of ugliness to all who visited the otherwise lovely place.

A few months slipped by and the lady who owned the place again asked a number of

friends who had in days gone by been down in the garden and knew about the ugly black rock in its midst, to come with her again. More beautiful than ever was now the garden. For a time no one thought of the rock. It was left for the lady herself to call attention to it.

"Do you remember that great black rock that used to be here?" And when they did recall it, she went across the garden to a mass of pure white roses, clambering far toward the sky. "This is the rock! See what I have done to make it beautiful!"

The stone was fairly hidden by the beautiful white roses!

Not Only Covered, But Erased. (310)

In a terrible fire a beautiful lady received a mark on her forehead which might have disfigured her for life, but every day her daughter combed her hair so that it covered the livid scar and hid it from sight. Only a few ever knew that it was there.

On the soul of a young man lay deep sin-marks. Looking into his face you could not but have seen the stains of sin and shame, for that is one of the awful things about evil; it leaves its awful print on every line of the face.

Then God covered his sin with the blood of his Son. The promise had been kept. The wounded soul could sing with Isaiah of old: "He hath covered me with the robe of righteousness!" And swiftly the new life wiped out the marks of the old sin. Where there had been the red stain of evil passions, the white roses sprang up to bless and to beautify.

Cover the rock with roses.

Set out the Rose of Sharon in your heart and let it hide the sin-stains forever and forever!

Miscellaneous Illustrations

Why School Children Break Down.

(311)

"Many pupils of our schools are allowed to attend theatres, social functions, and the thousand-and-one entertainments which keep them out late at night and seriously impair health when combined with school work. We hear often, in these days, about the nervous breakdown of students. It is rarely the high pressure of school work which produces this result, but an excess of outside attractions combined with study. This is a matter absolutely within the province of the home to correct.

"There are some parents who resent criticism as to their methods of bringing up their children, especially from one who has not been a mother. While they like to see children en masse behaving in a proper manner, they do not like to take their own children too seriously. I am reminded of the story of the ignorant mother who was rebuked for feeding her year-old babe with salt herring. 'I guess I know how to bring up my children,' she exclaimed, indignantly, 'I've buried ten.'"—Suburban Life Magazine for November.

The Blame for Unruly Children. (312)

"Where the family discipline is lax and the children are in full possession of the reins

and do the driving, what conduct can you expect when they attend school? The foundations of the public school are laid upon obedience. No teaching worthy the name can be conducted without it. An appalling amount of time for which our taxpayers are furnishing the money, and at which they are continually grumbling, is expended in the determined effort to bring these unruly children of said taxpayers to a state of submission. Oftentimes, corporal punishment is resorted to in order to enforce obedience, and rightly so. Parents who have failed to make their children mind at home have no right to complain when they are punished at school."—Suburban Life Magazine for November.

Floral Death Legends. (313)

"By the Mexicans marigolds are known as death-flowers, from an exceedingly appropriate legend that they sprang up on the ground stained by the life-blood of those who fell victims to the love of gold and cruelty of the early Spanish settlers. Among the Virginian tribes, too, red clover was supposed to have sprung from, and to be colored by, the blood of the red men slain in battle with the white invaders. In a similar manner, the red poppies which followed the ploughing of the field of

Waterloo were said to have sprung from the blood of the killed and wounded in that famous battle. According to tradition, the Danish invasion is the cause of the Dane-weed, a coarse, asteraceous plant common in England, as it sprang from the blood of Danes slain in battle; and, if cut on a certain day in the year, it bleeds. The dwarf elder, for the same reason, is called Danewort and Dane's-blood."—Suburban Life Magazine for November.

"The Cross." (314)

Two boys in a New England city, one belonging to the Sunday School of the First Parish Congregation Church, the other a communicant at the Cathedral, were talking, when the Protestant boy shot at the Catholic boy the question, "What does Father Butler teach you at your church, anyhow?" For a moment the Catholic lad seemed without an answer, then throwing out his arms, planting his feet close together, he dropped against the snow-drift at his back. Then he sprang to his feet, and, pointing at the cross-like impression on the snow, said: "That is what Father Butler teaches us." Only with those blessed, hallowed influences that came from the cross of Shrist can we check the wasting, ruining forces of sin; and work out the salvation of our own souls.—G. M. Graham.

Influence of the Bible. (315)

It was in a western city and a great convention then in progress had brought a multitude of people, filling and overflowing the hotels. To accommodate their guests hotel managers had to resort to "doubling up," and this put five traveling salesmen into one large room where there were three beds. When the men went up to their room one proposed that they have a game of cards before retiring. One of the men said that he had some writing to do, but would not hinder the others if they wished to play. When the man who proposed the game went to bring the table he found a copy of a Gideon Bible lying on it, and turning to his friends, he said, "When I must remove my mother's Bible from the table to enjoy a game of cards I will not play." And so the game was not played.—Albert M. Billingsley.

Atheism Applied. (316)

Louis A. Walker contributes the following from Theodore Parker's "Practical Atheism." French scientists came to the conclusion after some experiments with spider webs that they would make a more durable and beautiful cloth than the silk from the silkworm. Measurements showed that they could secure a finer thread from the spider than from the worm. They overlooked the fact that the spider is not a social insect—he lives on the death of others—he is carnivorous, while the silkworm lives on vegetation.

To complete their experiments, they gathered a number of spiders together, and furnished them with flies and all the food they could eat. After a few days they opened the room to gather the webs. Only a single spider remained. They had fought and killed each other until only the king spider was left alive.

Selfishness had destroyed itself. Atheism is self-destructive, and but for Christianity would destroy itself.

JOHN BIGELOW AND THE BIBLE.

"The Bible that was Lost and is Found," by the late John Bigelow, trustee of the Tilden fund for the New York City Library. His testimony to the power of the word of God is unusual. That he found Swedenborg's exposition of that Word most satisfactory should not affect its use as Christian evidence by those of other sects.

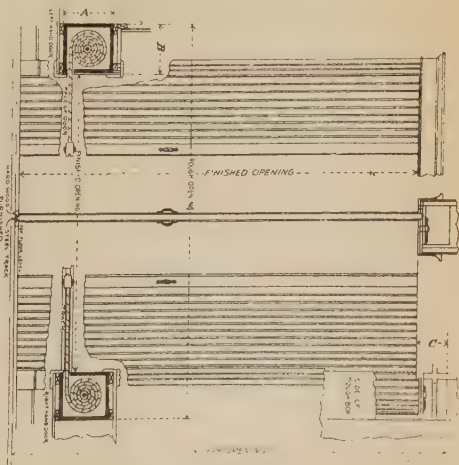
When his rare literary judgment is considered the following confession is most interesting:

"With all my critical difficulties I still found the Bible about the most interesting book in my library, nor had I any other book to which I turned so frequently for entertainment, even after I had ceased to turn to it for any better purpose. As Herod feared John, knowing that he was just and holy, and heard him gladly, so I must have feared the word."

Mr. Bigelow was detained on his travels at St. Thomas, and spent his spare time in reading the Bible. The results of this reading and the interesting circumstances which followed he believed were providential, and the results warranted his belief.

The book is very interesting, and is published by the New Church Board of Publication, 3 W. 29th St., New York.

In churches where it is desirable to throw open the Sunday School rooms into the main auditorium, or to shut off the class rooms during teaching period, rolling partitions, working noiselessly in a very small space, will serve the purpose without disturbance and without any serious re-arrangement of your church construction. For instance, a partition for an opening 20 feet wide, rolls into a box 16 inches square. An illustration of this principle applied by the Union Blind & Ladder Co., 2243 Peralta St., Oakland, Calif., is shown above. They will be glad to give quotations on your needs. Send to them for dimension sheets. Mention The Expositor.



COUNTRY CHURCH DEPARTMENT.

GEO. FREDERICK WELLS, EDITOR.

The Country Minister and His People

C. W. POOLE.

The greatest opportunity to serve his community is opening to the country minister with the new conditions of intensive farming today. In the days that are past, the old pioneer preacher who could shoot best, work the longest hours, and succeed in the greatest adventures and risks, was sure to be the hero of his people. The old conditions have changed and the country minister of today faces new conditions, but none the less great opportunities to serve his people and endear himself to them by new methods to meet the new conditions.

The last church census of 1906 reports 164,830 ministers of all denominations in this country. It would be safe to estimate that at least 50,000 of these ministers live in strictly country places or villages of less than one thousand inhabitants, and serve people who make their living by tilling the soil. These men have opportunities for study, research investigation, experiment, which few of their parishioners possess, but from which they might profit immensely, if properly used.

It is full time that the farmers of the country should wake up to this new use of the country minister as a factor in progress in their farming methods, rather than look upon him as "For Pulpit Use Only," or a good one to settle questions of ancient history, or the dead languages. He should be used for other purposes besides that of a guest of honor at the big farm dinners. Too long has he been looked upon as "one who is not expected to know anything about farm-work, and as a standing joke when he attempts it." Within the next ten years, I venture the prediction that the relation of the country minister to his people, and his people to him, will greatly change.

The Minister as a Teacher.

No class of people follow the example of their minister as readily as country people. Too long has the minister been a follower rather than a leader in secular things, or sometimes he has merely criticized the mistakes of his people rather than taken the trouble to show them a better way. He has too long depended solely upon his spiritual leadership as a means of influencing his people.

As a teacher of profitable economy (I use the qualification, for I have seen much economy among farmers which is not profitable), he has an opportunity equalled by none in the community. I once served a community where the farmers paid men a dollar and a half a day to pull blades from the corn, which they stacked in the field exposed to the weather as their grandfathers had done, because they feared the waste of the cost in housing the fodder. Some of them sold this fodder to whomever would buy. When I tried to show the waste in their economy I was laughed at, but when I offered nearly double the price for a stack of fodder if they would place it in

my barn soon as cured in September, instead of letting it stay in the field to be weather beaten until winter should come, laughing ceased and calculations began. Not only did they build barns, but by careful calculations, a price was set beyond which it did not pay to have the fodder pulled from the stalks.

As a teacher of efficiency in using farm labor and getting the largest amount of work done with the least effort, the minister has a great opportunity. In no place is the old idea that "He who works the longest does the most," so prevalent and powerful as on the farm. Some farmers yet believe in and use the eight-hour system—eight hours in the morning and eight in the afternoon—and wonder why the good farm hands will not work for them. In no place is the "Efficiency Man" more needed than on the farm.

New Machinery, Methods and Ideas.

No one has more opportunity to discover the value of new machinery, its use and efficiency, than the minister. He travels more than any of his people and has more opportunity to see the latest and most improved machines. The minister was the only man from many country churches that attended the Chicago, or St. Louis, or Jamestown expositions. The chances are that he came home stored full of information on which his farmer parishioners might have drawn with great profit.

The rural congregation which allows its minister to attend a world's exposition without giving a lecture on the latest and most improved machinery for farmers, on his return, is sinning against itself and its minister. I have never known a minister who would not gladly have done this entirely free, if only asked by his people. For them to have secured such a lecture from him would have created a bond of sympathy between him and his flock which could never exist without it. It would moreover have added new members to his congregation.

One of the biggest obstacles to the progress of many farmers is their unwillingness to adopt new methods and machinery, and their anxiety to stand by the methods and customs of their fathers. They are far too often found working harder at finding fault with things as they are than seeking new and better ways. Many a farmer is paying out the full cost of a new machine in extra cost of labor every year and wonders why his neighbor has a profit at the end of the year and he has a loss. Even when he buys the new machine his inability sometimes to properly use it may bring a loss instead of profit. Many a profitable machine has been discarded as a failure, when more intelligent use would have made it a success.

The writer knew of one community of small Eastern farms twenty years ago where each farmer raised about ten acres of wheat which he hired men to cut with the old-fashioned cradles. Frequently men could not be had at

the proper time and there was a loss by the grain becoming over ripe and falling. No one farmer felt justified in buying a wheat binder for his small crop. It took only one clear-headed man to see there would be money in buying a wheat binder and contracting with his neighbors for cutting their wheat. He did this, paid for his machine the first year, had a clear income from it of ten dollars per day during two weeks of harvest each year thereafter for ten years, and saved his community from five hundred to one thousand dollars worth of grain that had hitherto gone to waste. The idea for that community originated in a country preacher's mind, which he may have obtained elsewhere.

AS A CENTER OF INFORMATION,

there is no better center than the country minister. He usually takes more magazines and papers than any other man in his community. He is usually in the home of each member, or passes his farm once every month or two. He knows what each man is doing in the way of trying out new ideas. He not only knows his own community, but he knows what other communities have done. He can best discriminate between the useful and useless in new ideas. He ought to be able to tell what he knows better than any of his people. He can encourage the reading of literature that will really help his parishioners. He can occasionally give lectures in the school house or hall on such subjects as co-operation in producing and marketing crops to the greatest profit; new crops for the community and their culture; new machinery; literature for farmers, and many other subjects.

OBJECTIONS RAISED.

Some may object to their minister turning his attention to secular things. If intelligently done, the loss to the minister will be nothing and his gains will be many. First, he will understand his people, their needs, struggles and opportunities as he could not otherwise do. Second, they will understand him and have a point of contact with him which could not otherwise be had. As a source of creative wealth he will give to the community ten times the amount paid him in salary. As a diversion and recreation he can find no better source. As an opportunity for individual investigation, he can find none greater or more appropriate for his calling. As work in which he can read God's message he can find none better. Keeping up with Burbank will be far more in harmony with his calling than keeping up with Wall street. As a source from which to draw his illustrations for his sermons, he can find none to equal it. His people will understand them. He will be following his Master who drew his illustrations from the grasses of the field, and birds of the air.

Of course, the minister might not be interested in such things. The congregation should ascertain that fact before securing him. When the demand is made for ministers of the type named, the churches will soon begin to supply them, just as readily as they supply trained missionaries for China, or trained slum workers, or financial agents for schools, or temperance workers. The people, however, may find it necessary to demand such ministers before

they get them of the best type along the lines named. No field in the world can offer a more ideal life for genuine usefulness and service than that of the country minister under such conditions. Nor would he receive more genuine appreciation and return for his work in any other field.

WHAT MINISTERS HAVE DONE.

Even under the old system in which the minister was looked upon as knowing nothing of labor or things secular some wonderful transformations have taken place.

One minister began his ministry ten years ago in a little hamlet of a few houses situated on the railroad at a cross-roads in Delaware. The minister had formerly been a fruit buyer and shipper. Here he taught the people how to market strawberries with profit with the result that the once almost deserted community is today one of the most beautiful in the state, and a town has been built in which two banks handle the money.

Another minister went to a community far from railroad facilities and depending entirely on steamboats and bad markets, and yet the community was trying to raise strawberries. The annual experience was to make one or two shipments of the early varieties and then find the market so glutted that the berries were left to rot in the fields. It took him only a few days to get in touch with a fruit syrup firm with the result that from five to ten thousand dollars were saved to that community each year.

Still another in Virginia found the people trying to raise perishable fruits with bad transportation facilities. Here he inaugurated a study of poultry farming, the products of which could be sold at any time or anywhere, as the producer desired. Of course, he started out with a model poultry farm or house of his own. The result was that he added an annual income to that community of perhaps ten thousand dollars. Another minister who had been raised in Virginia and was serving a church in Maryland knew of a kind of onion unknown to the community where he was preaching and introduced them to the great profit of the community. Still another who understood the culture of asparagus introduced it in a community peculiarly adapted to its culture and marketing, and it has become one of the most profitable crops.

Of course the minister cannot enter into any business propositions for profit or speculation without losing his influence as a spiritual leader, nor should he dare promote any financial enterprises, but he can use his knowledge gained from a larger experience, to the great profit of his people very often, and his people could frequently ask his advice with great profit. Certainly the farmer has not fully understood his minister as a commercial asset, nor has he used him as he should have done; and in the reorganization and specialization now going on, the country minister should occupy a place in the future in the hearts of his people he has not known in the past.

A CHRISTMAS DANGER.

Have a Care!—Remember that there are oodles of microbes in every kiss. Beware of mistletoe poisoning!

The Moravian Church and Country Life

BY THE SECRETARY OF THE MORAVIAN COUNTRY CHURCH COMMISSION, EDMUND DE S. BRUNNER, M. A.

On July 30th the governing board of the Moravian Church definitely appointed a Country Church Commission. This step was called for by conditions within the church. In some fields there was a feeling of pessimism, in others of dissatisfaction because the growth was not as large as many believed that it should be. There had been, however, no concerted, constructive effort to get at the causes of these conditions, though here and there an isolated man had been studying them.

The commission as organized has seven members, three in the East, three in the Middle West and one on the Canadian frontier. The task before this body of men is a large one, the program of work that has been suggested is most comprehensive.

One of the first acts was a careful study of the statistics of the rural churches for a period of the last seven years. This has been the first effort to separate the statistics of country from those of city charges and the results have been most instructive. The Moravian Church has a new and rapidly growing work in Alberta and the adjoining prairie provinces of Canada, and the figures for this region were not included. A field that doubles its membership in a decade, where little hamlets grow into modern cities in five years, is manifestly not facing all of the problems presented in most sections of rural America. Eliminating this work the figures disclosed the following facts: 40 per cent of country churches are growing; 22 per cent are standing still; 38 per cent are losing ground. More than one-third of the churches classed as standing still do show slight gains of under five per cent. Fifty per cent of the charges are in one-church fields and where losses occur in such congregations it seems to be largely the fault of economic conditions. This information has been tabulated by districts and in this shape presents the situation in different sections in a way that challenges attention and calls for action.

But statistics are not enough. The commission has, therefore, sent out a brief questionnaire to all rural pastors. The answers will enable it to make a social survey of the entire field. Thus far the few replies received show that wealth is increasing even in fields that are losing and that there is too little appeal to the young people.

The commission has begun a campaign of education. The problem of the country is old, but it has been recognized by very few. Too many view conditions that have arisen with apathetic pessimism and do not realize that the situation in rural America constitutes a challenge, an opportunity and not a slough of despond. Judging by our correspondence with others the same condition is met by every denomination. With this in view the commission is securing articles for the church papers, it is judiciously distributing literature, it has begun the gathering of articles and books upon the Rural Church Theme which are to be placed in the library of the Moravian Theological Seminary where they can be used by

the students or borrowed by any man in active service.

Many things lie in the future. Rural Social Evangelism is favorably regarded by the commission. It also looks forward to the time when every rural church will have taken a survey of the moral, social and religious condition in its community and when these results will be tabulated for the entire denomination. Furthermore, the commission will urge the making of each church a community center, sympathetic with all the interests of the community, and it has also adopted the salary standard of the Men and Religion Forward Movement.

The last article on the commission's program calls for close co-operation with the Federal Council of Churches and with other denominational country life agencies. The amount of co-operation in this field is large, but there is room for still more and the Moravian commission would welcome further efforts in this direction. The country church IS the country's hope, "there remaineth yet very much land to be possessed," and more than ever before there ought to be a united Protestantism engaged in this work, such a unified effort as would also place the resources of the whole nation at the disposal of the single worker.

A number of our readers were interested in the "White Gifts for the King" Christmas service, which we published last year. It involves the gift of self, service and substance and proves a great blessing wherever used. It is published this year by the Meigs Publishing Co., Indianapolis, Ind. Sample copy sent if you write them, mentioning The Expositor.

ILLUSTRATIONS FOR SUNDAY SCHOOL LESSONS.

At the request of one of our subscribers, we add to the index a list of references to illustrations which might be used in connection with the International Uniform Sunday School Lessons.

SERMON TOPICS.

What the Church Means to Me. 1 Tim 3:15.

The Victory that Overcomes the World. 1 John 5:4.

Domestic Theology. Deut. 11:18-19.

Evening Sermons to Young People.

Love and Marriage.

Married Life.

Selecting One's Life Work.

Building a Career.

Temptation and How to Meet It.

At a meeting of Sunday School teachers a well-known preacher told the following story about his little girl. She was sitting on his knee, listening to the stories she loved so much, and when he had finished she looked up at him and said: "And is it all true, Daddy, or are you only preaching?"

Prayer Meeting Department

DECEMBER. OUR HOPE IN GOD.

Eph. 1:4-23.

Ground and Goal of the Church.

Homiletic Hints.

I. God's eternal purpose to choose a people for himself.

II. According to the terms of his covenant we are redeemed, adopted, accepted as children through Jesus Christ.

III. By complying with his conditions the knowledge of his will and the riches of our inheritance are revealed to us.

IV. Believers are brought into unity, made one in Christ on their common ground of redemption, and unity in him is their goal.

Suggestive Ways of Working.

Unite with other churches in your locality in some work of the church for the specific purpose of creating the union spirit.

Thoughts on the Theme.

The leaders of the Apostolic Church were the profoundest thinkers of their day, though at the time the world held them for babblers, because their dialect was not of its schools. They drew from stores of wisdom and knowledge hidden in Christ, which none of the princes of this world knew.

Christianity is not bound up with the infallibility of the church, whether in Pope or councils, nor with the inerrancy of the letter of Scripture; it stands or falls with the reality of the facts of the gospel, with the risen life of Christ and his presence in the Spirit amongst men.—Findlay.

Intelligent and brotherly co-operation in all good work is the demand of the times. Mr. Moody used to say that there are two ways of being united—being frozen or melted together. There are communities which are united in the sense in which the mill pond is frozen over—which represents immobile stagnation. But when the hot drops of steam rush together in one big blast of expanding energy, the piston-rods leap back and forth, the engines are "turned," and the locomotive or the steamship moves forth upon its useful way. When human hearts are warmed by the grace of God they soon find ways of working together—efficiently in the kingdom of heaven.—N. Y. Observer.

The will of Christ for the world may be said in two words, Universality and Unity—the universality of the religion of Jesus Christ, the unity of the Christian church. I take it that there are no two things that stand out more prominently in the pages of the New Testament than these. First, that the religion of Christ is for the whole world; and, secondly, that there is to be oneness on the part of the disciples of Christ, in order that the whole world may know and believe.

Illustration.

A traveler in the great Mississippi Valley may journey for a thousand miles and yet be told that every brook and rivulet and creek and river flows into the Gulf of Mexico. How can that be. The streams are running in all directions, north, south, east and west. So they seem to the narrow view, but if the traveler be lifted up and given the larger vision he at once discovers the common direction and destiny of them all. The sweep of the great valley is toward the south, all toward the south. But he protests that he has crossed the deep valleys and climbed the rugged heights that set in all directions. And yet on every slope the very rainstorm that filled his tracks, and from which he would fain escape, trickled down the hill and hurried on to join the Father of Waters, pouring its contents into the southern sea. And so may it not be that every event in life, adverse as it may seem, hard as it is to bear, is just a small part of the great plan that God is working out in that life. And though we cannot see it now as we are climbing up the hill, when we reach the top and look back down the stormy years will we not find that the sweep of it all was Godward?

LIVING IN HIS PRESENCE.

Psa. 27; Psa. 32:7, 8; Psa. 16:11.

Homiletic Hints.

I. To live in the presence of God is to have strength and comfort in the time of trouble.

II. To be conscious of his presence is to have his guidance in the right way, kept from sin.

III. To live in his presence is to make life divine, a vital connection between his thought and our daily life.

IV. To live in his presence is to have fullness of joy now and pleasures forevermore.

Suggestive Ways of Working.

A Test.

Questions.—Do you care most for what people think, what you think, or what God says? Is God afar off or does he have something to do with your everyday living?

Thoughts on the Theme.

Changes, great changes, and many bereavements there have been in my life. But one thing has never failed—one thing makes me feel that my life has been one; it has calmed my joys, it has soothed my sorrows, it has guided me in difficulty, it has strengthened me in weakness. It is the presence of God—a faithful and loving God.—George Wagner.

The guidance with the eye is a gentle guidance. A look is enough, as opposed to that bit and bridle which the mulish nature requires.—Perowne.

The Joy of God's Presence.

Recently the air that our organist played one Sunday seemed to lodge in my brain. I took it home with me; there in the back of my brain it kept singing away, even the next morning, pervading all I did, in all my work, yet spoiling none. That is the ideal that we are to strive for, that God's presence shall be in our lives all the time, as was that air, pervading all our life and thought and action.—Dr. J. H. Jowett.

We Need Christ.

We always need Christ with us, but when evening draws on we need his presence in a special way. It is growing dark, and in the shadows we need his protection. Night makes for us a sense of loneliness, and we need his companionship. Night has its dangers, and Christ's presence gives us a feeling of safety. Life is full of evenings in which this prayer is fitting. There are evenings when the skies grow dark; and if we have Christ to come in and abide with us, we shall be comforted, while his presence fills our hearts with light. To all of us will come at last the evening of death. It will be very still about the house. The breathing will become shorter and quicker—the end will be near. Then we shall need Christ. If he does not come in to abide with us, it will be utterly dark for us. We shall need him to light us through the valley of shadows. Our prayer should be: "Abide with us, for it is toward evening." Then his coming will bring light and joy.—J. R. Miller, D. D.

God the Same.

Not thou from us, O Lord, but we
Withdraw ourselves from thee.

When we are dark and dead,
And thou art covered with a cloud,
Hanging before thee, like a shroud,
So that our prayer can find no way,
Oh! teach us that we do not say,
"Where is thy brightness fled?"

But that we search and try
What in ourselves has wrought this blame—
For thou remainest still the same,
But earth's own vapors earth may fill
With darkness and thick clouds, while still
The sun is in the sky.

—Richard Chenevix Trench.

We are continually in our strange life-journey coming to some such experience—the ending of one chapter, the beginning of another, the snapping of ties, the formation of new relations. We are driven forth as Jacob was driven forth, though from other causes, to make new beginnings; the thing to be most of all desired is the experience which came to this fugitive; viz., here, where we are, God is; there, where we go, he will be.—Charles Brown.

Illustrations.

Company for God.

A little child came down one morning, and the question went round the breakfast table, "How did you sleep?" The little girl, like the grown-up people, felt she must also make a reply.

"Well," she said, "I did not sleep very well. I was awake a long time." And her mother said, "Oh, I am sorry to hear that, dear." "Well, mother, I did not mind. You see, I thought perhaps God wanted company." Are you willing to turn your sleepless hours into companionship with God? Even supposing you are too tired to pray, to use words, just rest silently in his presence.

Father.

"I remember many years ago a little boy on a trundle-bed, having just retired for the night. Before going to sleep, he turned in the direction of the large bed on which his father lay, and said, 'Father, are you there?' and he answered, 'Yes, my son.' I remember that that boy turned over and went to sleep without a thought of harm. Tonight that little boy is an old man of seventy, and every night before going to sleep he looks up into the face of his Heavenly Father, and says, 'Father, are you there?' And the answer comes back, 'Yes, my son,' and then he asks in childish faith, 'Will you take care of me tonight?' and the answer comes back, clear and strong, 'Yes, my son.' Whom need we fear, if God our Father be with us?"—H. Clay Trumbull.

FRUITS OF SALVATION.

1 John 1:1-8; John 15:5-16.

Testimony, Fellowship, Service.

Homiletic Hints.

Fruits of salvation. I. Witnessing to others what Christ has done for us.

II. Fellowship with God and men.

III. Reproducing or bringing life to others.

IV. Fruit-bearing is an evidence of life. Life must express itself in some kind of service.

V. No spiritual life or fruit without union with Christ.

Suggestive Ways of Working.

The Wise Men brought gifts to Jesus—what have I to bring him this year as fruit of my life? How many will believe that Christ was born into the world because I render them some Christian service?

Thoughts on the Theme.

Separate from Christ, the individual shrivels and the fair buds wither and set into no fruit. No man is the man he might have been unless he holds by Jesus Christ and lets his life come into him. The solemn fact that the withering of manhood by separation from Jesus Christ requires and ends in the consuming of the withered, is what we have in this chapter. One of two things must befall the branch, either it is in the Vine or it gets into the fire.—Maclaren

Mentone owes its lemons to its warm sun, and to its sheltered position close under the great rocks. Here is a secret for us all. To dwell in communion with Jesus is to abide in the sunshine, and to rest in his great love and atoning sacrifice is to nestle under the Rock of Ages, and to be shielded from every withering blast. "Nearer to God" is the way to greater fruitfulness.—Spurgeon.

"No life can be pure in its purpose and strong in its strife,

And all life not be purer and stronger thereby.

Honest love, honest sorrow,

Honest work for the day, honest hope for the morrow,

Are these worth nothing more than the hand they make weary,

The heart they have sadden'd, the life they leave dreary?

Hush! the sevenfold heavens to the voice of the Spirit,

Echo: He that o'ercometh shall all things inherit.

—Meredith.

The master Christian is no weakling. He is no pale-faced, frightened, crouching coward who dares not say that his soul is his own. He is no despondent, hopeless, purposeless vagrant, he is no backboneless jellyfish; but the master Christian is a man with red, corporeal blood. He fears no foe. He stands erect and can look men in the face without shame. He is a man with a purpose and with stamina. The changing winds do not cause him to waver. The mountaintops of difficulty do not cause him to turn back. In the face of storm he stands unperturbed. The trumpets and chariots of the enemy do not cause him to be dismayed. When fortune turns against him and the world turns him down he is still sweet and jubilant in spirit and is still unconquered. No adversity can cause him to languish and pine. The master Christian has God and is

greater than any tempest. No circumstances are too overwhelming for him to rise above. Always, everywhere he is the friend of the friendless, the stay of the weak; he is the merciful, the comforter, the pure in mind and in heart, and life and inspiration to the spiritually dead.—Alva J. Brasted.

Illustrations.

Trees and Posts.

Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down. Which are you, tree or post?—Dr. A. C. Dixon.

Leannors.

Over in Europe in the twelfth century a most beautiful tower was built. Composed of pure white marble, this structure lifts its head eight stories from the ground, each story being adorned with a round of columns. Some have thought that it was in the plan of the architect to build this tower as it now is, inclining far out of the perpendicular. Whether this is so or not, the beauty of the Campanile or leaning tower of Pisa was lost as a piece of architecture, just for the reason that it did not stand up straight.

Close by the Campanile is another splendid piece of architecture, the Cathedral, built in the form of a Latin cross, its noble dome rising straight, tall, magnificent. It is a relief to turn from the leaning tower to this beautifully upright cathedral.

Would you do the work that has been given to you always so that the right may be best served? Stand up straight and true in your place and be counted without a fear that you may somehow hurt your own personal interests. God is satisfied with nothing less than that.—Boys and Girls.

Cheerful Under Adversity.

During the disastrous retreat from Russia of the French in 1813-14, in the depth of winter, when it was next to impossible to wear a decent frock, a general presented himself one morning to Napoleon, clean shaven and in dress parade uniform. On seeing him in full array, as careful as if going on review, the Emperor said to him: "General, you are a fine soldier." You may say, "What's the use?" Use? There are many ways of getting beaten. Is it of no consequence to add discouragement, disorder and rout to the grief of a defeat. Never forget that the slightest act of energy in such trying times is like a torch in the dark—a token of life and hope.—From "The Simple Life," by C. Wagner.

THE CHRISTMAS SPIRIT.

Luke 2:10-14.

Good will throughout the year.

Homiletic Hints.

I. The Christmas Spirit was proclaimed to the world in the angel's message.

II. It is a childlike spirit and brought a new era to childhood.

III. It is a spirit of giving through sacrifice. God gave his Son to us—a Saviour.

IV. Whenever it has been proclaimed it has brought about goodwill and peace between God, men and nations.

Suggestive Ways of Working.

Read or tell the story to some child; asking each member who does this to agree with the child that they are going to carry the angel's message to others. Ask members to offer voluntary sacrifice individually that shall count for the welfare and happiness of others.

Thoughts on the Theme.

There came unto this world long ago a little Child, on a winter's night, and in a humble city among hills; in the garb of poverty and without state or splendors of any kind, save that the skies were for a few moments light near the place where he was born, and that watchers seemed to hear unearthly music above them, like songs from a better world than this. The little Child grew to be a Man; and the Man died a hard and bitter death; and he disappeared. But with that departure from among us, and immediately thereafter, came a vision; it was such as never mortals held before; it lit the earth as

does the great sun when it stands above the hills and looks across the plain; it lit hearth and home, the cottage of the lowly and the palace of the king; it lit up the dark souls of men and their weary eyes; in its radiance intellect grew and conscience revived; virtue was transfigured into righteousness, truth flourished once more upon the earth and error and superstition began to crumble away. Let us note that men beheld in that vision which, strange as it may seem, followed upon the advent of a humble Child—a calm and suffering Man. Ask not of others what may be seen in it; ask of your own hearts, for surely they can tell you better than any other.—Morgan Dix.

The Song for Christmas.

Chant me a rhyme of Christmas, sing me a jovial song;
And though it is filled with laughter, let it be pure and strong.

Sing of the hearts brimmed over with the story of the day
Of the echo of childish voices that will not die away.

Of the blare of the tasseled bugle, and the timeless clatter and beat
Of the drum that throbs to muster squadrons of scampering feet.

But oh, let your voice fall fainter till, blent with a minor tone,
You temper your song with the beauty of the pity Christ hath shown.

And sing one verse for the voiceless; and yet, ere the song be done,
A verse for the ears that hear not, and a verse for the sightless one.

For though it be time for singing a merry Christmas glee,
Let a low, sweet voice of pathos run through the melody.

—James Whitcomb Riley, in the Reader.

Angels of Today.

Did you ever think this about those angels, that they are living today, and that though over eighteen hundred years have passed since that burst of song from their lips, "On earth peace," up to this time there has been so little of it on earth; almost all strife, even about the Prince of Peace? But they will see the fulfillment of their song. It is often so in human experience; the glad song, the vision we have, are succeeded not by fulfillment, but by long, patient waiting. I feel sure those angels are waiting to see the full accomplishment of that about which they sang over the Judean plains. And we shall see the fulfillment of all our glad songs.

"No star was ever lost we once have seen;
We always may be what we might have been."
—Margaret Bottomo.

Children's Day.

Christ on this festival honors infants, consecrates suffering, holds up to us the minds of little children, and it is another radiance and beauty added to the manger throne of Bethlehem, that from it streams the gospel of the poor, the gospel of the lonely, the gospel of the sick, the lost, the afflicted, the gospel of little children. The wisdom of Greece and Rome could only spare at this time a push, or a threat, or a curse, which said to the little, the poor, the weak, "Depart; get you out of the way." It was left for the glorious Gospel of the Blessed Lord to say: "Suffer the little children to come unto me and forbid them not, for such is the kingdom of God."—W. C. E. Newbolt.

Sing aloud the joyful tidings,
Sound abroad the glorious word!
Unto you is born a Saviour,
Which is Christ, the blessed Lord!
Yes, in David's holy city
He is born to you today;
But, oh! tell me, tell me truly,
Is he yours, my friend, I pray?

The Beginning.

Bethlehem! Why, this is the beginning of everything! This is the dawn of history, the fountainhead of learning, the germ of faith and hope and trust. We thought Egypt was the oldest country on earth. But we really didn't know anything about it. We had to take somebody's

word for all that. But Bethlehem we know. This little city we can remember. Canaan and Egypt came later; Eden was in a subsequent chapter; Jacob and Joseph, Moses and Joshua, Sampson and David—we learned of them afterward. But the story of Bethlehem was the first. It preceded all history and parable. It was the cornerstone of all teaching. And always the tender story came from the lips of the same teacher. No matter who says "Bethlehem," in tones ever so harsh and strident, a man can always hear his mother's voice repeating the story of that wonderful night, the crowded inn and the manger, the watching shepherds, and the glorious voices of the shining hosts, and "the little baby" in the manger. If I tried, I could not describe to you the "Church of the Nativity," because I forgot it and its wretched and grotesque absurdities of unholy frauds as fast as I looked at them, and did not look at them long enough to obscure the real Bethlehem—the one you and I saw when we were children—the Bethlehem that we know so well.—Robert J. Burdette.

Love Day.

Love, the supremest gift to mankind, made one day—Christmas day—the supreme holiday of the year, for upon that day divine and human love blended, and gave to the world a Christ. Therefore, whatever heart receives Christ receives love, and has a continual Christmas, because the natural expressions of love are gifts. If we have this love, we are as truly born anew as this love was born into humanity. The vital question for us all upon this glad day, however, is not, Have I gifts to bestow? but, Have I love to impart?

A Christmas Wish.

"I am thinking of you today, because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness; and so clear through the year. I may not be able to tell you about it every day, because I may be far away; or because both of us may be very busy; or perhaps because I cannot even afford to pay the postage on so many letters, or find the time to write them. But that makes no difference. The thought and the wish will be here just the same. In my work and the business of life I mean to try not to be unfair to you or injure you in any way. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretense, and in plain words, goodwill to you is what I mean, in the Spirit of Christmas."—Henry Van Dyke.

Illustrations.

Kelvin's Greatest Discovery.

It is said that when the distinguished scientist, Lord Kelvin, was once approached by a pompous young would-be scientist who asked the great man which one of all his discoveries he considered to be the most valuable, the lord bared his head and replied, "The most valuable of the discoveries I have ever made was when I discovered my Saviour in Jesus Christ." Amen and Amen. And may God grant that when the summary of this Christmastide is taken it will be found that an innumerable company have made the same discovery!

Bread on Waters.

The conductor stopped for the fare of a young woman stenographer, who discovered that she had left her purse at her office. She said, "Why, I'm afraid I haven't any money with me," looking very much embarrassed.

The conductor said nothing, but stood there and waited.

"I guess I'll have to get off," said the girl. "I have left my pocketbook at the office."

"Here, lady," said a boyish voice, coming from across the aisle, "I got a nickel I'll lend you."

She looked at the boy and took the nickel. "Thank you," she said. "I'll pay you back if you'll give me your name."

"Don't worry 'bout that," he replied. "I'm the kid you give the half dollar to las' Christmas when you seen me sellin' papers down by the Savoy. I haven't forgot you. I'm sellin' papers there yet."

She smiled at him when he left the car, and he was about the proudest boy in town.—Ex-change.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. JAMES LEARMOUNT, REV. CHARLES BROWN, REV. JAMES STALKER, REV. ROBERT MACKENZIE, D. D.

Holly and Christmas: Talk to Children

REV. JAMES LEARMOUNT, ENGLAND.

Christmas would seem very strange and poor without the dark green leaves and scarlet berries of the holly. The love of the "Christ-thorn," as it used to be called in the Peak district, is common to all sorts and conditions of men. Holly, as the name of a tree, is a corruption of Holy, or "Holy-tree," a name first given by ancient monks, who made use of its berried branches for church decoration. According to the late Dean Stanley the decoration of churches with holly is the survival of the old heathen custom of suspending boughs of green in dwelling-huts, in order that fairies, pixies, and spirits of the wood might find shelter in them.

There is, however, another explanation which seems equally probable. Tradition says that the first Christian church in Britain was built of boughs, partly to attract and partly in imitation of the temples of Saturn, which were all erected under the oak-tree. The great feast of Saturn was held in December, and as then, of course, the oaks were without leaves, the priests compelled the people to bring in boughs and sprigs of evergreen.

For myself, I fancy that mistletoe and holly were the only plants available at that time of the year for decorative purposes, and hence they were used as a matter of course.

In "The Ballad of Aunt Mary," written by that eccentric cleric and poet, dear to the hearts of all Cornishmen as the Vicar of Morwenstow, we have another idea. You should know that the term "Aunt" is one of great endearment in Cornwall, and that the "Aunt Mary" alluded to is the mother of our Lord. Here is one verse: "Now, of all the trees by the king's highway,

Which do you love the best?

Oh! the one that is green on Christmas Day—

The bush with the bleeding breast!

Now the holly with drops of blood for me,

For that is our dear Aunt Mary's tree!"

And the thought of the berries as "drops of blood" brings us very near the best reason why we think so much of the holly. It is commonly used as a symbol. The German name for the holly is Christdorn on the supposition that the Crown of Thorns was made from holly. It, at

all events, reminds us of that, and of our Saviour who wore that crown for us. Let the thought make your hearts glad this Christmas-time.

The holly is an evergreen, and the Scotch people on the borders when they speak of one who is always telling lies say, "He never lies but when the holly is green"—that is always! Think of that saying when you are tempted to say that which is untrue. The most despicable character is the person whose word cannot be depended on.

For some time I lived in North London, close to a village called Holly Village. There were only eight or nine houses in the village, and they were surrounded by a thick hedge of holly. I had friends living in the village, and I never paid them a visit without feeling better for looking at that holly wall. It used to suggest two thoughts to me. One bright thought, and one holy thought. The bright thought was this: I wish I could be always fresh like this holly. Year in and year out it was green, fresh and restful. I always came away with new resolves to be one of God's evergreens, always bright, always restful to those around me. The holy thought was in connection with the holly's old name—holly. I used to imagine all sorts of beautiful things, and holy, pure, sweet people living within those holly walls. I thought of what might be in every house if Jesus, the Tree of Life, was their dear Friend. Once on leaving that village I had such a beautiful vision of the New Jerusalem, the city of God—the holy city—which comes down from heaven, and rejoiced in the fact that it was possible, if we got help from heaven, to make every home holy by being holy ourselves. Think about it, think what kind of boys and girls you would have to be in the holy city, and try to be those boys and girls of the holy city now.

You remember how God put a hedge around Job. Not a hedge of holly—but himself. When we are holy, and living as God wants us to live, God becomes a hedge around us. He makes us stronger than temptation, and also strong to bless the world. That, after all, is the best hedge. Not the holly, not merely the symbols of his love, but he gives himself, and himself supplies all our need.

Doing Common Things Well: Sermon to Young People

REV. CHARLES BROWN, LONDON, ENGLAND.

Text: "This was the Anah that found the hot springs in the wilderness, as he fed the asses of Zibeon his father." Gen. 36:24 (R. V.).

As I was gleaning in my Bible, I came across Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon, his father. And as I read about Anah, I wondered how many of my young friends who have read their Bibles through, remember about this boy. I confess he was a perfect stranger to me until I read about

him, though, of course, I must have read about him before. Well, this Anah, one day, as he was feeding asses in the wilderness, made a most valuable discovery, through which he became quite famous.

I. Now I am interested in Anah, first of all because he had very ordinary duties to perform when he was young, quite as ordinary as any of ours. His business was to see that none of the animals were lost, and that they found the best

pasturage possible. Sometimes the silence and the loneliness would be almost unbearable; perhaps now and then he might be favored with a view of a caravan of merchants, with their camels and huge bundles, passing in the distance, but you may be sure that he spent whole days and weeks without seeing a soul—with no company but his father's asses. Now, most of us like company, and should probably be perfectly miserable to see no one all day, and have to guess the time by the sun, to be alone among the rocks and caves when the sun set and darkness fell—why we should want to run away to the first village or city to find some one to speak to. Yet we have no sign that Anah grew weary of his work; apparently he did it patiently, thoroughly, and I think cheerfully, too.

Now, I should be very sorry to discourage anybody who is dreaming dreams and seeing visions about a great future for himself—a future in which he is going to be something and somebody; dreams of future excellence and greatness are good and not bad. Anah, the asskeeper, became famous as the well-finder, only let us remember that he kept his father's asses first.

II. I am interested in Anah, secondly because he did this lowly and uninteresting work for his father. In the times and the country in which Anah lived filial duty was practiced a good deal more than it is nowadays. The son was the mother's servant very often, and was expected to do all kinds of drudgery. The father was a kind of king among his sons, not only in their childhood, but after they grew up and married, too.

It would be a good thing if we could remember and realize something of what we owe to our parents. Some young people think themselves a great deal cleverer than their father and mother, perhaps some of them really ought to be, for they have had many more advantages. But, however, clever a boy or girl may be, it is very mean and detestable to scorn parental authority, to rebel against their father's wish or their mother's advice. Many of them would never have lived long enough to be clever if their mother had not denied herself of many a day's pleasure, and many a night's rest, in order that they might be properly cared for; and they would never have had the books and comforts and advantages which they enjoy today, if years ago their parents had not stinted themselves in lots of ways for their sakes. So whatever you do for them you can never do half as much as they have done for you.

It is a splendid thing when a young fellow stands up for his parents, and will do what he can to help and comfort them. Above all, remember that parental authority is ordained by God, who said, "Honor thy father and thy mother," and "Children, obey your parents;" and when anyone is daring enough to slight the law of God, it is a thing to be ashamed of and sorry for, and not to boast of.

I have an idea that Anah was proud to do his lonely and humble work because he was doing it for his father, and he would have a deeper interest in it than if he had been doing it for anyone else in the world.

III. Then, thirdly, I find that while Anah was doing his duty to his father he made a great discovery. He found the hot springs in the wilderness. Doubtless there were great healing and medicinal properties in these springs,

and many disorders can be cured by such means better than by any other. We are told in another place that Anah was called "Beeri" the "well-finder" or "the man of springs;" so it is evident that this was an important discovery and that by it Anah became a benefactor to his fellowmen. We may be sure that Anah is not put into the Bible for his own sake, or as a reward for himself, but for the encouragement and instruction of those who should read about him. Let Anah, therefore, be our teacher, and we learn:

1. That the greatest and most valuable discoveries in life are made by those who do thoroughly their daily, simple duty. Those who will not do lowly tasks, who are always looking for something very great, and will do nothing if they cannot do that, never discover anything worth discovering. Those who will begin at the top, often end at the bottom; but those who say, "We don't mind what we do if it is right and honest and useful," and who do it with all their heart, become trusted by and by to do great and honorable things.

Many of the men described in the Bible who were called to fill the highest posts were doing very ordinary work. Moses was keeping the flock of Jethro, when he saw the burning bush and heard the call of God. Gideon was threshing wheat, when the angel called him to a deed which made him immortal. David kept his father's sheep before he was called forth and anointed king. Elisha was ploughing in a field, when he received the summons to succeed Elijah as the prophet of Jehovah to Israel. John and James, the sons of Zebedee, were mending their fishermen's nets when Jesus invited them to become his disciples.

And if we read the lives of many eminent men in modern times we find that in early life they performed lowly duties and moved in humble spheres; and often, while doing some trivial thing, they made a great discovery. Hugh Miller, the celebrated geologist, was a simple workman, and it was while working as a laborer in a quarry that he discovered the fossils which started him on his eminent career. Generally speaking, idle people who scorn what is lowly, never find anything worth finding. If men—or boys and girls—are not content to do little things well to begin with, they are not fit afterwards to do greater things, and they rarely find them.

2. Let Anah teach us also that people who are willing to do lowly and simple duties will confer blessings upon others. Even though we may not make any discovery, yet if we do heartily and thoroughly whatever duty comes to our hand, we shall be of some use in the great world, and some one will be the better for our having lived. Better still, the eye of God, the great taskmaster, is upon all who are living thus; and if they find nothing else, they find his favor, which the Psalmist says is "better than life."

People are wanted everywhere who will do common things well—who would rather keep asses in a wilderness, and thus be useful, than waste their time in idly waiting and longing for some great thing to do, or live a showy and useless life. "Whatsoever thy hand findeth to do, do it with all thy might." Then at last Jesus will say to you, "Well done, good and faithful servant! thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of the Lord."

Gladness at the Birth of Christ

REV. JAMES STALKER, ABERDEEN, SCOTLAND.

Text: "Unto us a child is born." Isa. 9:6.

In our homes we are accustomed to celebrate birthdays; a very delightful event a birthday is when we celebrate it in the home. What does it really mean? I think it means two things. First, a testimony to the person whose birthday it is that we are glad that he was born; and secondly, the expression of a wish that the coming year may be for him a happy year, and that it may be followed by many similar happy years in the future. But what does the holding of Christmas really mean?

I First, it is a testimony to our gladness that Christ was born. As I have already hinted, there are many people about whom we are glad that they were born, and that is no small compliment to pay to any one. I should think there is not a single person here who has not some one in particular to whom he can say with great fervor on a birthday, "I am very glad you were born. Otherwise I might have missed the principal part of my happiness. Three-fourths of all the good I have ever known has been associated with you, and every year I am more and more happy that you were born." Happy is a person to whom a testimony like that can be borne by another human being. But could we say that of Jesus? Could every one of us say, "I am heartily glad that Jesus of Nazareth was born?" Surely we might all say it. I do not believe there is a man in the church this morning who would not go as far as that, although, of course, there might be great variety as to the amount of feeling with which it was said. Strange it is, when a child is born into the world, to think what its destiny is to be, and what is to be the place it is to hold among men. You never can tell. Every new-born child is a hidden casket of possibilities, and only time can supply the key which will unlock the secret. "Mary kept all these things and pondered them in her heart." She was not, indeed, left entirely to the ordinary aspirations of womanhood.

And what man born of woman has ever had a history like the Son of Man? It is true she bore him in poverty and even in distress. To the end of his life he was despised and rejected of men, and he could enter into no kind of competition with kings or governors, poets and philosophers. For the greater part of his life he was simply a working man in a village, but his influence stole out silently as the falling dew, imperceptible as the fragrance of a flower, and now what name among the names of the world is worth mentioning along with his? Most of the other great names of the world represent influences which have long ago disappeared, but his influence has not only in the past been the deepest and strongest, but today it is the most living and advancing in this world of ours. Who might not be glad that Jesus of Nazareth was born? If this country where we live is a more congenial place than China, if this city of which we are proud is a more wholesome place in which to be born than a Kaffir kraal, if the home in which we came into the world has a better atmosphere than an Indian wigwam, we owe all of that in a large measure to Jesus Christ. If all around us there are men and women noble and

gentle, if among us childhood is protected and women revered, if man is aware of his dignity as an immortal being, and on that account is able to stand up and assert his brotherhood with his fellowmen, all these blessings we owe to Jesus of Nazareth. The modern world, in so far as it is a good world, is nearly altogether the creation of Jesus Christ, and every man who is enjoying the benefit of modern civilization is, whether he knows it or not, whether he acknowledges it or not, indebted to Jesus Christ.

But there are many of us who are indebted to him for far more than these general and common benefits. There are many of us who are indebted to him for our souls and our eternal life. In every quarter of the world there are tens of thousands who love Christ Jesus more than husband and wife, brother or child, and who would die for his sake if it were necessary. Within the last ten years thousands have done that in China. These were among the newest and least established of the followers of Christ; yet when the moment of trial came they were ready to die for him. When Napoleon was confined to the exile of a little island in his latter days, he learned not a little wisdom, and gave utterance to many wise sayings, for in some respects he was a very great man. He said one day to one of his generals: "I have stirred multitudes to passionate emotion, but for that my presence was needed. Now that I am chained to this rock, who will fight and conquer empires in my train? We are all clay generals; and as for me, I shall soon be dust. What an abyss of difference between my miserable career and the eternal reign of Christ, still honored with incense, loved, adored, living." That testimony was true.

II. Then, secondly, just as the celebration of an ordinary birthday means that we wish for the person, whose birthday it is, a prosperous year to be followed by many similar years, so the keeping of Christmas means that we wish a year of prosperity to the cause of Christ, that his influence may go on increasing rapidly year after year in all the future. It does not require very much faith to believe in our day that Christianity is destined to be the religion of the world. Here and there, now and then, Mohomedanism may appear to be a formidable rival; but one has only to compare the countries dominated by Mahomedism with those in which Christianity prevails, to see without much difficulty which of the two religions is likely to survive the longest. I saw it stated that within the last few years there have been few Buddhist places of worship opened in this country and in America, but the substitution of Buddhism for Christianity does not really belong to "practical politics" at all. Among the smaller native populations, like those of Africa, I should say the progress of Christianity at the present time was too rapid rather than the reverse, the temptation being always strong to baptize too many converts in such places before they have been sufficiently tested. In India the proportion of Christians to the population is still, indeed, very small; but it is growing at such a rate that there seems little doubt what the issue is going to be. Japan has been the country which in recent times has sprung in the

most wonderful way to the front, and it would not be the least surprising if Japan were to adopt Christianity, in the near future, as the national religion. Even in China, in spite of the recent massacres, perhaps in consequence of them, there is, especially among the educated and governing class, an extreme openness of mind toward Western light and to Christian light. Young enthusiasts among us are speaking among themselves just now of the Christianizing of the world within the present generation; and so many doors are now open, that all that seems to be required to produce a spread of religion in the heathen world like another Pentecost, is the pouring out upon the rank and file of the membership of the church of the liberal and magnanimous spirit of Pentecost.

But it has always appeared to me rather surprising that intelligent Christian people should occupy their imaginations so much with the mere spread of Christianity superficially over the surface of the earth, because it has always seemed to me two other things are equally necessary and ought to have a place in our desires and prayers. One is that the Christianity which is spread far and wide should be the genuine article. In many a country Christianity has forgotten its origin and birth, and imposes upon the people a system about which it might very well be asked whether it was a blessing or a curse. It is impossible to read the history of the Church of the East or the West without acknowledging that what has been offered to Europe has been a grotesque caricature of Christianity.

The other thing which has seemed to me as necessary as the mere spread of Christianity is the deeper penetration with its genius of those nations in which it is acknowledged. We talk continually about our churches; we say they have so many members, so many adherents; but how many of these are living epistles of Christ, and

living agents for the diffusion of Christianity? That is where the real weakness lies, that is what is deferring the true conquest of the world. In the same way we talk about the Christian nations, but how deep into the life of the so-called Christian nations does the law or the doctrine of the author of Christianity penetrate? No; paganism is enthroned in Christian England in the form of intemperance, in the Christian United States in the form of the almighty dollar. A Christian land ought to be one, the whole of whose life is penetrated with the Spirit of Christ, but who would venture to assert that about the business life of this country, about its amusements, or its literature, or its politics? Is it not often the case that we bend to one Deity in the church on Sunday, and we serve a totally different power during the rest of the week? We need not only to have Christianity spread superficially far and wide over the face of the earth, but we need Christianity to penetrate downwards and lay hold of the life of the people in all its departments.

I have said that the observance of Christmas means our testimony that we are glad Jesus Christ was born. Are you willing to testify that? Well, if so, let me ask you today to say it to yourself. Any one in the home would be happy and proud if we said, on a birthday, "I am heartily glad you were born," and Jesus of Nazareth is human enough to be glad of it, too. Tell him from your heart today that you are glad he was born. Then the other meaning of the keeping of Christmas is that you wish during the coming year that his cause may prosper. Put your heart into that wish, too, today; because you can hardly really wish it and pray for it without feeling that you must also contribute to it. And so this last forenoon of the year will be hallowed by the consecration of your life anew to the spread of Christ's blessed kingdom.

Progressive Light: Christmas Sermon

REV. ROBERT MACKENZIE, D. D., NEW YORK.

Texts: "The people which sat in darkness saw a great light." Matt. 4:16.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

The history of this planet is divided into two parts; that which came before the sun shone on it, and that which came after. There was a long period in which this earth lay wrapped in perpetual cloud, the waters under the firmament were not divided from the waters above the firmament. Even then what life there was on the earth was dependent on what sunlight sifted down through the misty atmosphere. All things lived by the light of a sun which they saw not. Somewhere in God's long day the cloud became thinner, the air clearer, and out of a blue sky the sun looked down upon the earth, "that which sat in darkness saw a great light." Then all dimly living things rushed to a warmer and larger life. They lived by the light of a sun which they saw. That was nature's first Christmas. The evening and the morning were the first day. And now freshet and flood, tornado and volcano were to cease, while the planet entered on a new era of "peace on earth."

The life of man is divided into two parts; that which came before the first Christmas and that which has been since. In the former period ignorance, superstition, oppression, injustice, immorality, long prevailed. Even then there was no little religious and spiritual life, but what there was depended on Jesus Christ. The light of his truth and mercy and love streamed through the misty atmosphere of type and promise and symbol and sacrifice. They lived by the light of the Saviour they saw not. In the fullness of God's long day, in the unfolding of his purpose, that dispensation of cloudy symbol was rolled away, and on that rare morning in Palestine, over little Bethlehem, out of a clear spiritual sky, the Sun of Righteousness, Jesus Christ, shone upon the earth, "They that sat in darkness saw a great light." Then all dimly living religious things rose to a warmer and larger life. They lived by the light of a Saviour they saw. That was the first Christmas of the social and spiritual world. The evening and morning were the first day. And now all war and wickedness, passion and cruelty, injustice and oppression were to cease, while human society entered on the new era of "good will to men."

The religious life of the individual is divided into two parts; that which comes before our acceptance of Christ as our Saviour and that which comes after. There was a time when our souls were wrapped in clouds of ignorance, of uncertainty, of indifference, or of doubt about him. Even then what morality and charity and decency we attained were dependent upon Jesus Christ, his common grace affecting us through Christian ancestry, inherited impetus, Christian education, and the force of Christian dominance in society. We lived by a Saviour we saw not. Then came the day of our conversion, a day to our souls like that cosmic day when at last the sun shone clearly in the sky upon the dripping earth; such a day as that when the light from heaven and the song of the angels announced the first Christmas to the world; a day when ignorance, indifference, and uncertainty gave way to the clear shining of faith in Him; that day when we were able to say, "He loved me and gave himself for me." We who sat in darkness saw a great light, and all the dimly living religious things of our spirits woke to newness of life. We live by the light of a Saviour we know. That was the first Christmas of the soul. The evening and the morning were the first day. Then all passion and weakness and unbelief and sin were to cease as our souls entered on an era of "peace and good-will" to God.

Thus the earth was to roll up to a perfect state when once the sun shone upon it. Human society was to pass to the perfection of peace and good-will when once Jesus Christ was born. Our own souls were to rise into the likeness of God when once the light of the face of Jesus Christ fell upon our hearts. This is the ideal side of Christmas day. These things were most surely promised and shall most surely be. But were they to be sudden or slow in their coming? Is God's day one of twenty-four hours, or one of a thousand years? This is where the hesitations of men arise, where confusion of judgment takes place, where shadows cloud this Christmas day. Man's day is so short, the art of civilization and of character is so long, that what does not come in its perfection within our little day is despaired of by many.

The second half of our text must not be forgotten. "The path of the just is as the dawning light that shineth more and more unto the perfect day." That is to say, all the progress of God's purpose in nature, in society, and in the soul is gradual. After the sun first appeared through the early clouds with large promise for a better day for the earth, the storm, the tempest, the volcano, and earthquake, did not cease at once. They still raged in many places and after many centuries. Vesuvius, Pelee and Kilauea still poured forth their destructive lava, as if the new order had not come upon the earth. This world has God's promise that the desert place shall blossom like the rose; but God's day is long, his methods slow—as men count slowness. Nothing good comes suddenly to its perfection. God waits the co-operation of time and man. Man was sent into this world to fill it, to subdue it; a hundred generations of men must go into the swamps to drain them; into the forests to level them; into the mountains to guide the wanton rivers out upon the dry places to make them fruitful, before the wilderness with its thorny cactus becomes a garden with its rose. The path of God

in nature is as the dawning light that shineth more and more unto the perfect day. Yet each year sees new gains, each century sees great gains. A thousand evidences prove that we are well on the way to a new earth, where all the forces of nature shall be tamed and harnessed to the interests of industry, of health, and of cosmic peace.

After Christ was born in Bethlehem, and the sun of the first Christmas shone upon human society with its promise of a better day of "good-will to men," war and oppression, cruelty and slavery did not cease at once. The world has God's promise that wars shall cease, that men shall beat their swords into ploughshares and their spears into pruning hooks, and that men shall be brothers the world around; yet, after nineteen hundred years, war and oppression rage in some places. In the most Christian lands class is mercilessly arrayed against class; industrial war, far more destructive of prosperity and of life than the formal battles of military strife, shake the foundations of society and strain the laws of God and man. In view of these things some are asking how we can sing of a Prince of Peace, or observe a Christmas with anthems of joy. Let us remember, however, that God's day is long, and that his method here, too, is slow; that which is perfect comes by gradual steps. Here, too, God waits the co-operation of time and of man. Nothing good comes to society by any sudden miracle of perfection, but by successive inspirations and revolutions and gains. Admitting that there is much yet to be overcome, let us not be blind to the gains that are surely made. Whereas we cannot say today that universal peace prevails, we can say that society has made long strides in that direction. God's path in the history of man is as the dawning light that shineth more and more unto the perfect day. We can expect no sudden miracle here any more than in the material world. We can look for the lilies of peace among men only as we look for the rose in the desert. God is not slack concerning his promise as some men count slackness.

After Christ was born in our individual souls on that day of our conversion, temptation and sin did not cease at once. The soul indeed has the promise that temptation shall lose its power, that passion shall give way to principle, that weakness shall be lost in moral strength, that it shall attain to the stature of a man in Christ Jesus. Yet here, after ten or twenty years of Christian striving, temptation still has its power and sin its victories over us; the law of the flesh still wars against the law of the spirit. Is there, then, no end to this ceaseless conflict? Is there no place where we can lay the armor down? No, not yet at least. For here, too, God's day is long, his method gradual. As over the convulsions of nature the progress of peace is as the dawning light, as over the revolutions of society the progress of God's will is as the dawning light, so here, too, the path of the just, of justice, of inward righteousness, of perfect moral character, is as the dawning light that shineth more and more unto the perfect day. These Christmas days mark the fact that the sun has touched its southern limit—that it is even now returning to our northern latitudes. Notwithstanding the snow, the ice, the biting wind, spring is already on its way with hastening feet. Notwithstanding

(Continued on page 196)



In the festal affairs of boys and girls, as for those of men and women, there is always occasion for the serving of

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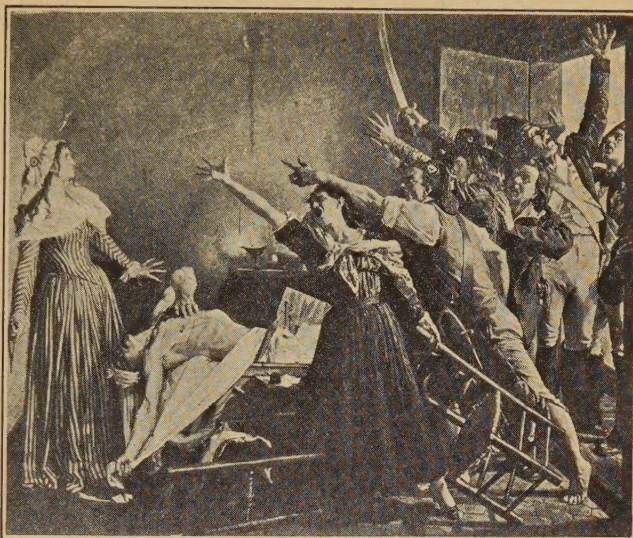
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Progressive Light: Christmas Sermon

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there is yet no blossom on the tree, no violet in the grass, spring is in the air. But the tree and the sun and the soil must labor together through many weeks before we gather apple-blossoms from the tree or violets from the grass. Slowly, yet surely, comes the perfection in June to crown the beginning of December. When we believe in Christ, when we enter on that first Christmas day of the soul, the lush summer of the soil is already on its way to us despite temptation and conflict and temporary failures. But God and his grace and our wills must co-operate through many days before the blossoming of virtue and the fruit of Christ-like character come to the heart. The path of what is just and what is right and what is holy is yet only as the dawning light. Today we have only the first small returns of the Christmas sun from the south; but that light is ordained of God to shine more and more until the wished-for perfection crowns the small beginning.

THE KING'S BIRTHDAY.

Saint Luke's Hospital of Cleveland, through its superintendent, W. B. Pickard, has issued a Christmas exercise entitled "The King's Birthday and How to Celebrate It," in which the ancient Chinese story of the King and His White Feast is used. The Scripture readings are unique in arrangement, the hymns are strong and appealing and the special music is worth while.

The hospital offers to those Sunday Schools which will make their White Gift offering for the charity work of Saint Luke's Hospital a present of a sufficient number of these new eight page services, and such White Gift envelopes as they may need, and will present them a copy of Mrs. Phebe E. Curtiss' charming and helpful book entitled "White Gifts for the King."

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To any school wishing to use Mrs. Curtiss' twelve page service, "White Gifts for the King," and to make the charity work of St. Luke's one of the objects of its White Gift, we will furnish the service at the publisher's price, \$4.25 per hundred, prepaid, and will present the school a copy of Mrs. Curtiss' book and such White Gift envelopes as they can use.

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